

EUBULUS, OR A DIALOGVE,

Where-in a rugged Romish Ryme, (Inscribed, *Catholickes*
Questions, to the Protestants) is confuted, and
the Questions there-of answered.

BY T. A.

*Answer a Foole to his foolishness, lest hee bee wise in his
owne conceits. Proverbs, 26. 1.*



ABERDEEN,
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WITH PRIVILEGE,

~~By the Right Honourable the Lord Bishop of Aberdeen~~

EURBUTUS

OF

A DIABOGUE

Which is arranged from the first, second, and third
edition, by the author, and
the publisher, and
the printer.

By the author, and the publisher, and the printer.

ALBION
PRINTED BY THE
PUBLISHERS
WITH THE
AUTHOR'S



TO THE MOST HO-
NOVRABLE, VERTVOVS,

and Christian Ladie,

ANNA,
LADIE GORDON, &c.



F this **DIALOGVE**, (**MADAME**) **Wri-**
ten, now, thirteene Yeares agoe, no more
was, at that tyme, intended, but a few Ma-
nuscripts, for satisfying some Godlie Myndes,
and obviating the insolencie of some ignorant,
and ydle Humours; foolishlie glorying of nothing:
Yet, even so, **was** it holde, then, to beake it selfe to the sha-
dow of Your most Honourable **M A M E**, though it never had
yet the Cowrage, to present it selfe, to a Kisse of Your Hands: and,
perhaps, had then buried in this its Shamefastnesse, for ever, if,
upon the renewed impudent Importunitie, of the same sort of Men,
at the instant desyre of some well-affected Christians, it did not
come out, to a more publicke view of the World.

EPISTLE DEDICATORIE.

In which case, if it should either neglect, or disloyne, so Noble (as Ones acclaymed) Patrocinie; al-be-it there-by could bee no impairment to Your Honour, (to whose great worth manie such Dedications can adde no lustre:) yet, were it some Disgrace, to the Treatise it selfe, and, discredite, al-so, to the Author thereof; who yet liueth no lesse affected, than ever, to serue Your Ladiship in the LORD.

Receiue, then, that which is Your owne; as a poore, but an upright Token, how farre the Author, and all of his Calling, account them-selues obliged, to giue Your Honour, all Heartening, and Encouragement for cleauing, so constantlie, (agaynst manyfolde assaults and temptations) to that Truth, which, heerein, is defended.

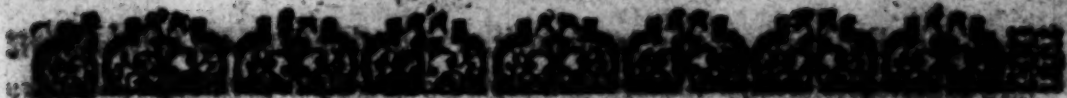
The GOD of all Truth, still more and more, stablish, strengthen, and confirme You there-in: blasse Your most Honourable Lord, and You, with all Happinesse, beere; and, bring You both, in ende, to Eternall Blessednesse, with HIM-SELFE, in the Heavens.

YOUR LADISHIPS

Humble Servant,

P. A.
Patrick Horles
Bishop of M. wdene





TO THE READER.

I may, perhaps, (Christian Reader) appeare strange to thee, and little befitting my Place and Age, to set a deigne, so ridiculous a Ryme, with so large an Answer, yea, with anie Answer at all. But, so it fell out, that, now, about thirtie years a-goe, the perverse Sedulitie, of seducing Priests, and the foolish Insolencie, of ignorant Soules, seduced by them, and vauilie glorying of this their Ballad, which numbers of them had continuallie in their mouthes, who never had eyther read, or gotten by heart, anie one Psalm of David, did worke, in a certayne verie honourable, and worthe Noble Man, such holie Indignation agaynst the one, and pittisfull Compassion of the other, as made him seriously sollicite me, to make some Answer there-to. To which to doe, I was induced by his Intreatie, though much agaynst myne owne Disposition. Who, as I loue, and commend the accurate Inquisition, and clearing of Truth, by calme, and Christian Conference, and sober, and sedulous Indagation: So, from myne Heart, I ever abhorred all litigious Contestation, in what-so-ever Argument; but, most of all, in matters of Religion. And yet, such is the miserable misbehaviour of our tyme, or rather, of mad Humours in our time, that nothing is so bitterly, and with so great Heat, Passion, and damnable spite, debated, as are poyntes of Divinitie. And, this intemperie, hath so farre, in common, taken all mynde, as that all Christianitie, is now turned in odious, and bannourous Disputation: and all, both Men and Women, will be, for sooth, of a partie, all be it most part of them so ignorant, as they know neither what they holde, or what they impugn: no more understanding what they speake of, than doe Pyotes, or Parockers, those wordes which they are taught to prattle. And, withall, so carrying in all their other Conversation, as it is both shame, & sinne, that they should be so audacious, as to take anie such Argument in their mouthes, who hate to be reformed, and in all their wayes, make not Conscience of anie Sinne. Yet, they are incessantly bolde, to moove Questions of Religion: who, being posed agayne, can not answere to the simple questions of the Childrens Catechisme. Thus, heat of Disputation, hath not onlie cooled, but even, all-most, extinguished all Devotion: and, not only breedeth Stryfe; but even, all-where, breaketh out to more vngodlinesse. You shall hardly fall now in anie fellowship, where you shall not heare some one, or other,

question of Religion, egarie, propheticke, & miserable words, and tossed among
 such undartions, and impure words, as neither inwardly in their hearts, nor any
 sense, or outwardly in their carriage, anie practise of true Religion. Will you
 talke with these Questioners, of true Pietie, of Faith, of Regeneration, of
 Christian life, of Mortification, & subduing our affections, of Christian patience,
 of the worke of GOD'S Spirit in our Soules, for those effectes, of the ioyes of the
 holie Ghost; or, finallie, of anie ease of Conscience: they shall stand as dumbe, as
 Fishes; you shal be to them a Barbarian, & as strange, as one speaking Ethio-
 pian, to an Irish. With whom, though I haue no delight to deale in this sort, yet
 the mouthes of perverse men, must bee stopped: Baal's Priests must bee checked,
 with holie scornes; and Fools must be some-times answered to their follie, lest they
 should appeare wyse in their owne conceits. Now, as for these Reasons, I (having
 my service then assigned me in those Quarters, where this Follie brake forth) was
 at that tyme stirred to wryte this Treatise, and, even then, to giue out some one,
 or two, Manuscripts there-of; where-by to calme, some-what, those insolent
 Insulters; and, to confirme godlie, though weak, Myns: and, it having, accor-
 dinglie, in some measure, wrought that effect then: I, there-upon, did cast it
 by hand, as, in myne owne Estimation, no more vsfull, or to be regarded. But,
 whyle now agayne, our Adversaries, of late, (through too great indulgence, and
 conuidence granted them) haue risen to greater insolencie than before, and, impu-
 dentlie, reponed to vs, not onlie the same Matter, but, al-so, in the same manner,
 shameleslie, and senseleslie, still blazing, al-where abroad, this their Proper
 Ballad, as if neuer anie thing had bene sayd there-vnto: diuers well affected
 Brethren, (knowing that I had a Copie there-of by me) deale instantlie with me,
 that this Treatise might be put to the PRESSE. For whose satisfaction, I haue
 given way to the Printing of it: wishing, heartilie, it may both please thee, and
 be profitable vnto thee, and all honest Hearts, seeking, in singlenesse, for Confir-
 mation, and stablishment in Trueth: and praying GOD, that all of vs may se-
 riously studie, not so much to Idle, and vnpromisable wranglings, as both to learne
 our selves, and to teach others, that Doctrine, which is according to godlinesse.
 Fare-well.

THYNE, IN CHRIST,

P. A.



TO PHILADELPHUS.

LOE, PHILADELPHUS how Thy love hath led mee,
To penning of this PAMPHLET, for Thy pleasure:
Where-of, vvith Reason, vvell I could haue freed mee,
If this I darst, vvith Thy Contentment measure.
It may seeme strange, that of *physicke* I haue
I anie part vvashte on such Wares, so vayne:
Where-in, all-bee-it vveake Women place a Treasure,
Yet hath their Poët playde the Foole to *physicke*.
As, if my Motiues bee not vvell esteemed;
For ansvvering, I shall a Foole be deemed.

Thyne Owne,

TO PHILADELPHUS.

The Interlocutors.

PHILADELPHUS,

EUBULUS.

THERIOMACHUS,

PHILOMATHES,

ERIPHILUS,

PROTESTANTES!

PAPISTES.



EVBUVS,

OR,

A DIALOGVE,

Where-in a rugged *Romish Ryme*

(inscribed, *A proper Ballad, containing*

Catholicke Questions to the Protestant) is confuted, and the Questions there-of answered,

CHAPTER I.

SOME personages of good qualitic, not long agoe, were in a Progresse, partly for recreation, and partlie for some necessarie Duties, both towards GOD and Men; Amongst whom PHILADELPHUS and EUBULUS (refreshed each greatlie with others fellowship) did, ordinarilie, dryue over the tediousnesse of the way, with diuerse, not vnprofitable, Discourses. Amidst which, one day, at a certayne part of the Countrey, *Philadelphus* thus spake to *Eubulus*.

Al-be it it bee much against my mynde, to part from you
and minde of ryme, yet here I must controule myne
B

affection, and craue you pardon, to diuert a little, aside of our way, for saluting a tender Kins-woman; where-in I shall vsue such haste, as, GOD willing, in short space I shall bee with you.

- I. *Eubulus.* Sir, you haue reason, not to over-see her: and I will heere attende your returne vpon the way.

Now, in little more than an houres space, *Philadelphus*, returning, had this Speech: How-so-ever I haue taken short tyme, yet in it, haue I learned some-what, which I can not but regrave vnto you. I haue bene visiting a Gentle-woman (I may say) of good parts other-ways, but that, by the deceit of Seducers, her Heart is alienated from the Veritie of GOD HIS true Worship: Which, through the loue I beare her, so pierceeth mee, as I could not choose, but, in the little Conference wee had, to aske her, why shee did so obstinacie obfirm her mynde agaynst Trueth? Shee answered mee, That shee could obtrayne no Resolution to her Soule, of such Scruples, as chiefelie mooued her to abhorre our Communion; al-be-it shee had so farre sought for it, that shee had delivered her Doubts, in writ, to their Minister, *Theotimus*: vho receiving them of her hand, with covenant of an Answer, yet had done nothing for his acquittall there-in. And, verilie, if you were acquaynted with her, you would thinke, that all paynes were carefullie to bee employed, where-by shee might bee reclaimed from Errour.

- II. *Eubulus.* I can not, but greatlie wonder at this you tell mee: for I know *Theotimus* to be learned, in such measure, as hee might well enough haue acquyted him-selfe in ought shee had, in that matter, eyther requyred of him, or he promised vnto her. But it is well, that you haue made mee fore-seene heere-with; for I looke, that even heere *Theotimus* shall set him-selfe to meete vs; and so wee may there-by know of him the whole Case. Loewhere hee commeth, exceeding opportunitie. GOD saue you, Brother *Theotimus*.

Theotimus. The LORD bleffe you both: and I am glad to see

to see you in these Quarters.

Philadelphus. How doe you lyke (*Tberiomachus*) of your Station heere?

Tberiomachus. A Souldiour must obey his Captayne, and acquiesce in what-so-ever Station hee pleaseth to assigne him: for Hee is wysest, and well knoweth, what best suiteth everie one of vs. My Station hath taught mee, so experimentallie, what the Apostle meant, by his fighting with Beasts at *Ephesus*, and I haue acqwyred such both an active, and a passiue vnderstanding there-of, as I may bee bolder to say, I could wryte a large Commentarie vpon that place. 1. Cor. 15. 32

Philadelphus. I take you well (*Tberiomachus*;) you must haue patience: For, how-so-ever no part is so barren, but that it produceth some fine Spirits; yet, in such a nature of Climate and Soyle as this is, it is no marvell, though the people, in common, haue some in-bred feritie, which, yet, Tyme and Travell may reduce to some more mansuetude.

Tberiomachus. You haue, Sir, in a part, but not thorowlie, taken vp my Case: For besides anie in-bred feritie, they are, most parte of them, inchaunted. 112

Philadelphus. What! hath the Rodde of *Cyrcs* touched them? or hath anie *Thessalonian* cunning converted their shapes, and made them Asses of Men, as was *Lucius Apuleius*? that it may seeme the fore-sight of this Fatalitie, hath made this your Parochin to bee named *αἰνῶσις*: and you, accordinglie, doe finde, that, in effect, they are *οἷος ὄνος* *Λυγαῖ*. Yet, *Tberiomachus*, you know, that Asses are peaceable and obsequious Beasts, readie to receiue Burdens, where-through your fight may bee the more easie.

Tberiomachus. But they are wilde Asses, and beare not the voyce of the Dryver: and are lyke to those Horses and Mules, whose Mouthes must bee bound vp with Bit and Bridle, lest they come neere vs. Yea, their Inchaunters haue so bewitched them, as they are maniable onlie to them, and wayward towards all others. And they are even so contentedlie miserable, as they haue no desire to bee disinchaunted.

Philadelphus. You tell vs wonders: For, thus, these In-

chaunters should farre excede all *Cyrcers* cunning, who, though they turned the bodilie shape, yet could not bereave the Inchaunted of their *Myndes* and *Memories*, but that they remembered still their proper state, and regrated, inwardlie, their present condition. And the *Theſſalonian* Magicians, could worke no more on *Lucius Apuleius*.

Tberiomasbus. You, yet, in a part, misconceiue mee. I meane not of anie turning of their bodilie shapes, which they regrayne still, of Men, whyles yet their *Mynds* are miserable metamorphosed.

*Hæc venena potentius
Detrahunt hominem sibi,
Qua arcem penitus petunt,
Nec nocentia corpori
Mentis vulnere ſerviunt.*

III.

Eubulus. Brother *Tberiomasbus*, you know, that, for making anie, who haue drunken Poyſon, to vomit it agayne, ſweete Milke, eſpeciallie, muſt bee given them to drinke: and, for a Chylde, which hath beene miſfoſtered, by ſucking in corrupted Milke, you know, that healthſome greene Milke is the beſt Reſtoratiue. And thus onlie, in my judgement, you muſt labour, firſt, to diſinchaunt this people, till, by conſuetude, their feritie bee mitigated, and their Stomackes brought to beare more ſolide Nowriſhment. And, as *Philadelphus*, even now, alluded, verie prettily, to the name of *ωινος*; ſo may the name of one moſt ſpeciall place, here, warne vs, by Notation, what, both for it ſelfe, and for the reſt, is requiſite: even *πλιν-γαλακ*. It is our Lot, Brother, to bee amongſt Briars and Thorns, and to dwell in the middes of Scorpions: and our LORD warned vs. of our Condition, when Hee ſent His Apoſtles, as Sheepe, in the middes of Wolves. There is none of our Calling, and truelie called, but, in ſome meaſure, hath this Battell with Beaſts: For, as the feare of the LORD, and the keeping of His Commandements, is all the Man, ſo a Man, even in

Matth. 23.
16.

Leuit. 12.
12.

honour, if hee vnderstand not, is but like the Beastes that perishe. I must, indeede, confesse, that you (Brother) are more exercised than manie others: where-through we are holden in a singular care, to comfort you, and in-call GOD, for your vp-holding; vvhich is sufficientlie able to beare you out in that Service Hee hath put you in, and to furnish you Strength, according to the Burden Hee hath layde on you. But this our Digression vpon your *Tberiomachie*, hath set vs a-side of that which principallie wee had to impart vnto you, and for which wee are speciallie glad, that we are so convenientlie conueaned. Then, turning Eye to *Philadelphus*; Sir, you can best make relation, of that which you did latelie heare, and where-with, there-vpon, you did immediatelie acquaynt mee.

Philadelphus. You know, *Tberiomachus*, that the Ladie of yonder Place, is my tender Kins-woman, and is commended, for both Naturall and Civill Gifts; for zeale also in Religion, but without knowledge. I asking her, this same day, vvhy shee did remayne so refractarie agaynst the Trueth: Shee answered, That shee could finde no Resolution to her Soule, of such Doubts, as chieflie moved her to abhorre our Communion; al-be-it shee had so farre sought for it, that shee had delivered them to you, in writ: and that you, receiving them of her hand, vpon covenant of an Answer, yet had done nothing for your acquytall there-in. So as this is not onelie an imputation to you, of sayling promise; but it strengtheneth her also the more in Errour, while your ceasing maketh her think her Questions so strong, that you can finde nothing to answer to them.

Tberiomachus. The Commendation which that Ladie carrieth, for those partes you mention of her, I acknowledge to bee most just. It is true, shee delivered to mee some Questions, in writ, to all which, in conference with her selfe, I answered, as farre, as in my judgement, might haue satisfied anie Soule, set singlie for Resolution. As for anie answer in writ, I neyther promised, and asking advise of my Brethren, of our Presbyterie, if it were expedient, and,

in that case, offering there-to my paynes, they thought it no wayes convenient, to write anie thing against so ridiculous, and oft-times confuted, Cavillations.

IV.

Eubulus. Haue you those Questions by you, that wee may see them?

Tberiomachus. Heere they are. So taking out a sheere of paper, hee gaue it in *Eubulus* hands: vvho, vnfolding it, VVhat, Brother, this is a Ryme?

Tberiomachus. So it is.

Philadelphus. I pray you, *Eubulus*, let vs heare it.

Then *Eubulus*, having read it over, with a sober Smyle, looked to *Philadelphus*, and sayde, VVhat doe you thinke, Sir, of these VVares? Is there in them anie such matter of high boasting to our Adversaries, as that wee should be stirred, to make them answere? Then, turning to *Tberiomachus*, Truelie, Brother, I both reverence the wise judgement of the Presbyterie, and approue your acquiescing there-to. And, verilie, I both marvell, and greatlie pittie, that a person, other-ways so well endewed, should bee miscairied with such foolish thinges: vvwhich, al-be-it they haue beene manie times answered, by diuerse, and that I haue latelie answered each of them particularlie, in my Defence of our Callinges, and Discoverie of the Adversaries Dotage, in the verie selfe Demands, in substance, sent to my selfe; yet simple Soules are still borne in hand, That these, forsooth, are insoluble Knots. And it is, indeede, no marvell, that they delude so securelie, when, first, they haue brought their Disciples heere-to, That they neyther will reade what wee write, nor heare what wee teach. And if, perhaps, vpon anie such motion, as this is, from anie of them, wee fall to write ought, it is, immediatelie (without anie eyther reading or pondering what we speake) put in their Ghostlie Fathers handes: whose word syne, they take for the estimation it is to bee had in; as I haue latelie learned, even by mine owne experience.

Philadelphus. I can not denye, *Eubulus*, but you haue great reason to speake so; yet, in anie Case, I would, that one of you

you should say some-what to these Questions, where-by, if the miscarried partie may not bee converted, (as mine heartes desire were) yet at least the Questioner his bragging may bee calmed some-what.

Eubulus. For my part, I mynde not to answer ought, both because in mine other Treatises, I have already saide, what I esteemed needfull, (whence anie, who in singlenesse seeketh Resolution, will not wearie to search it) and because I ever abhorred such kinde of contestation: for that, what, or how oft so-ever wee answer, yet still the same thinges shall bee of new, and impudentlie, obtruded. If you, Brother *Tberiomachus*, thinke it good, you may satisfie *Philadelphus* here-in: and the Adversarie's insolencie shall so answer for you, to your Brethren, as you neede not feare to finde them such severe Iudges, as was *Manlius* to his valiant Sonne.

Tberiomachus. What you judge, were ydle labour for you: how can I bee there-in laudable occupied? if anie expediencie were of an Answer, it lyeth now most on you, for mine imputation is past, and the next, vndoubredlie, will bee yours. And as it can not escape their knowledge, that you haue both craved, and gotten, a sight of their Questions; so this will bee their glorying, That from man to man, wee haue all spitted at them, and given them over.

Eubulus. I am glad, Brother, that in this your daylie Combate with Beastes, you are not yet so mated, but that you are chearfullie disposed to jest with your Friendes. If such mo- tiues as these did alwayes stirre vs, as our Adversaries are disposed, there should never bee anie ende of jangling. Al- wayes, if it please you, I will retaine this Rime some dayes, and there-after sende it vnto you.

Tberiomachus. So that you send it backe, with what-so-ever children you shall beget vpon it, that I may haue mine own, with increase; and now, with this condition, I must take my leaue of you both, for such instant necessities as force mee, against my will, to breake you companie: and I perceiue some others casting them-selues in the way to meete you.

The Blessing of the LORD bee with you.

Philadelphus, and *Eubulus*, The Grace of GOD accompanie, comfort, and strengthen you.

VII.

Eubulus. You see (*Philadelphus*) vpon how light and small grounds, our Adversaries builde vp to them-selues, matter of glorying against vs: but, I pray you, what two Gentle-men are these, who, as seemeth, are drawing towards vs?

Philadelphus. If I take them rightlie vp, the one is *Eriphilus*, and the other is *Philomathes*; both two Papists, but of a much-different disposition: for this *Eriphilus*, is of a bitter, and contentious humour; the other, *Philomathes*, of a sweet, modest, naturall, and, other-wayes, as towardlie a Gentle-man, as I know anie; but that hee is not, yet, well lightened in the true way of GOD His feare: and, I thinke, they bee comming to salute mee. These same are the Men.

Philomathes. Doe you know (*Eriphilus*) what Gentle-man this is, which accompanieth *Philadelphus*?

Eriphilus. What? (*Philomathes*) haue you not, as yet, knowne *Eubulus*? whome, I can not tell, what phreneticke Fancies, or melancholious Miscontentmentes, haue, of late yeares, driven of a private Gentle-man, to become a Preacher: and, hee hath so bewitched the miscarried fanisie of *Philadelphus*, that hee maketh no small account of his fellowship: yea, even my Lord, his Father, and my Ladie, his Mother, carrie him no lesse reverence, and loue, than if he were, forsooth, a person of some worth.

Philomathes. And is this, indeede, *Eubulus*? verilie, I am glad I haue the occasion to see him; for hee hath the report of a discreet Gentle-man, and that hee hath some good Gift in teaching; and I haue much longed to heare him.

Eriphilus. What! *Philomathes*, doe you account it a lawfull thing to heare anie of these Heretickes? This *Eubulus*, I tell you, is an Oratour, and can perswade foolish people, to wiene much of him. And I will not denie, but he hath some piece of prudent and faire Carriage: but Catholickes ought so much the more to shunne his fellowship, lest they bee deceived with Showes.

Philom.

Philomates. Verelie, (*Eriphilus*) I can not altogether allow of your judgement in this: for al-be it I milde their Church, yet I haue heard some of their Preachers speak, both powerfullie, and holilie; so as I can not denie, but I haue beene some-times both instructed, and edified by them. And, if wee will lay aside Passion and Preiudice, wee must acknowledge, that there bee some of them, who are both excellentlie learned, and exemplarie holie men. And thus much haue I gained by hearing of them, that certaintie, I perceiue our Writers to lay against them, manie vnjust imputations, so to make their doctrine odious: as if they did maintaine things, where-of I haue often heard them teach the contrarie. And, for mee, I never can approoue, that a good Cause be defended with Calumnies.

Eriphilus. To speake plainlie to you, (*Philomathes*) I thinke you are little from halting betwixt two: and I cannot account him a true Catholicke, who will either heare, or in anie thing approoue such Heretickes; or will so much as once call in question, what-so-ever the Church enjoyneth.

Philomathes. I will beare with you, to judge of mee as you please; but I both am a true Catholicke, and doe reverence the Church; yet without light, indifferencie, to embrace all things, I thinke it not onelie brutish, but also unlawfull for Christians, who haue to try what they holde. And verilie, (saving the judgement of holie Church) that opinion of implicite Faith, hath both much disgraced the Catholike Cause, and hath made our Doctrine to bee suspected of manie. But it is high time for vs, to salute these Gentle men.

CHAPTER II.

Philomathes.

O D saue you, Masters.

Philadelphus. GOD saue you, *Philomathes*, and you *Eriphilus*. Doe your Effaires lye this way?*Eriphilus.* This same is our way: and though it were not, yet wee had reason to offer you the duetie of Conuoy; so, as if it bee not displeasing vnto you, wee will, for a space, keepe you companie.*Philadelphus.* Your companie is to vs verie acceptable.*Eriphilus.* But, I pray you, good Sir, was it not the Minister, *Therionachus*, who, a little hence, did part from you?*Philadelphus.* You haue judged rightlie.*Eriphilus.* And how falleth it, for all his Clergie, that, now in almost halfe a yeare, hee cannot finde an Answer to one Shheete of Paper? which yet hee received, with no small presumption, that, how-so-ever Pitch was defiling, yet hee resembled an hore Tong, which could contract no Contagion there-by.*Philadelphus.* By what Logicke will you inferre, (*Eriphilus*) because hee hath made no Answer there-to, that, therefore, hee could finde none to giue it? Know you not, that by the holie Ghost His owne Testimonie, it is some-times foolishnesse to make answer? And yet how are you bolde to affirme, hee hath not answered it? Hane you heard all the Conference hee ever had, with the partie-presenter of that Shheete of Paper, since the time hee received it? Hee hath written nothing there-to (you will say.) But from the defect of a written Answer, to conclude of no answer at all, it is an halting argumentation. And hanc honest men,
think

thinke you, who are busied in their publicke Callings, nothing else a doe, but to waste time and travell, in intertaining Plea with Contentions, and ydle humours, vpon euery pievish Pamphlet, put out by them, of thinges a thousand times refuted?

To answere ought, is but a labour bootlesse.

When curious Questions are in pryde proposed.

On Soules fore-stall'd, all travell tane is fruitlesse.

For Light is but to lowlie myndes exposed.

Manie protest, them vprightlie disposed,

Singlie to search, and receiue Instruction:

Who, yet, keepe that With-in their Breastes inclosed,

Which barresh out all better Resolution.

Who With him-selfe concludes, fine counsell craverth,

According to his Idoles hee receiveth.

Philomathes. You haue set downe, in your Sonnet, a most certaine trueth. For my selfe, I protest, I ever abhorred all contention, and bitterness in disputing. And, who for anie other ende maintaine Argument, but in an vpright and calme care, to finde out Trueth, they are both displeasing to others, and vnprofitable to themselues. But seeing that **Eriphilus** hath casten in this matter, and wee haue so convenient occasion of **Babulus** companie, and the time shall bee so well spent; I would intreat **Babulus**, that, if hee hath ought to answere to these Questions, hee will vouchsafe to speake it: and this, I protest, I require, in vprightnesse, because I doe thinke, there bee diuers of them, to which, hardlie, shall hee finde anie good answere.

Babulus. I never refused to conferre calmly with anie, but I hate contention: and if you (**Philomathes**) jumpe with mee in this humour, I will obey your request the more gladly; and, I hope, our Conference shall not bee altogether fruitlesse. Haue you, then, these Questions by you? and, if not, I can, perhaps, supplie your want.

Philomathes. I haue them here, and will read them to you

in order: yet I am glad, that you have already seene them, for you may answer the more resolutelie to each. This, then, is the Inscription:

*A proper new Ballad, where-in is contained Catho-
lick Questions, to the Protestant.*

Eripbilus. I perceiue that you are already acquainted with it. How say you then, (*Philadelphus*) is it not, indeede, a proper Ballad?

Philadelphus. How proper his Ballad is, let poëts judge. Out of my little skill, I may boldlie affirme, that, for anie, either grace it bringeth to his Arte, or credite to his Cause, hee might right well haue contented him-selfe to speake in Prose: but his forme is good enough for his matter; and hee is, I warrand you, no worse Poët than hee prooveth, evidentlie, a weake Divine.

*Reason and Ryme, if sweetlie they bee ssembled,
Implant in Men the pleasanter Impression:
Quicke Arguments, with Eloquence enambled,
Draw contrarie Myndes, more quicklie to Confession.
But, of true Fayth, if vnder false Profession,
Songs bee made Syropes, but to sweeten Errours,
Prudence will shy, and keepe of Trueth possession,
Vnsnar'd with Syrens, or yet tost with Terrours.
But that's soone seene, which wants both Saufe & Season:
Your raving Man hath neither Ryme nor Reason.*

Eripbilus. It is by evincing Syllogismes, I trow, and not by investiuve Sonnets, (*Philadelphus*) that you must answer to these Questions.

II.

Fubulus. By a Sonnet one may verie convenientlie giue sentence of a Song: and *Philadelphus* will but let you see, (*Eripbilus*) that wee are not so farre borne in despite of all the Muses, but that wee could render you as compact Verses, as anie your proper Ballad hath in it. Yet, let it bee as you desire:

CHAPTER II.

For wee will leaue Sonnets a little, and come to Syllogismes.
Philomathes, read on.

Philomathes. Gladlie. Thus then hee beginneth.

*I pray thee, Protestant, heare with mee,
To aske thee Questions, two or three:*

And if an answer thou canst make,

More of thy counsell I will take.

Manie and sundrie Sects appeare,

Now in the Worlde, farre and neare:

The Protestant, the Puritane,

The Calvinist, the Zvvingliane,

The Brovvnists, and the Familie of Loue,

And manie moe, which I can prooue:

And the Romane Fayth, truelie,

Which you doe call Papistrie.

All these, in verie deepe,

Rehearse all Articles in the Creede:

And ev'rie one of them sayth,

That their's is the Catholicke Fayth.

How should I, amongst all these,

Know the Trueth, from feigned Lies?

For ev'rie one confesse I E S U:

Saying, that their Faith is true.

But this is it that I doe seeke,

To know the Church Catholicke;

The Communion, or the companie,

Of bolie Men, in vnitie.

Epiluz. This hath beene the Question, which in all
times perverse and ignorant men, have pretended for them;
as is cleare by these wordes of Chrysostome, Homil. 33. in 28.
Tom. 3. The Heauen men sayed, I would be a Christian, but
I know not to whom I should cleave: As also Diogenes did saye, I
know not what Doctrine to choose; seeing on both sides they pretende

Scripture. Answer him, This maketh much for vs: For if we did say, that our Faith were grounded vpon naturall reasons, then hadde reason to bee troubled; but when wee betake vs to the Scriptures, which are playne and true, then mayest easilie discern, If anie man agree with Them, hee is a Christian: and who so oppugnet Them, hee is farre from this Rule.

This same Chrysostome, in 2. ad Thessal. 2. All things are cleare and playne in diuine Scriptures: what-so-euer thinges are necessarie, are manifest in them.

Agayne, the same Chrysostome, in Iocum. cap. 10. Homil. 58. The Scriptures leade vs to GOD, and open to vs the knowledge of Him: they both make, and keepe the Sheepe: neyther suffer they woldes to breake in: For, as a most strong Doore, they debarre Hereticks, and place the Godlie in suretie. Neyther (so beeing wee bee willing) shall they ever suffer vs to fall away in Error.

Now, al-be-it I well might, for all answere, oppose to your Poet, these Passages; yet, lest you complayne, (Philomathes) that I passe him too slenderlie, I take vp the summe of your Man his mayne Question, to bee this: Amongst so manie diuerse Sects, all rehearsing the common Creed, and each acclayming the Title of the Church, howe, and by what Marks, we may discern the true Church of CHRIST, from such as falselie doe vsurpe that Title?

Philomathes. You haue exceeding well taken vp the state of the Question. And, I pray you, is it not a necessarie Question, and worthe of a carefull consideration?

IV.

Eubulus. Yea, verilie: but in proponing where-of, and in answering there-to, your Questioner bewrayeth, either want of Care, or want of Skill, or (which is worse) want of Conscience. For, if hee could prooue moe Sectes than hee proponeth, (as both hee professeth, and I confesse hee might) why would hee not rather produce them, than, for malicious vp-making of a number, where no number is, make them diuerse, who are but one? For euerie difference of Opinion, maketh not a diuerse Sect: much lesse doe diuers names of men, who disagree in no materiall point.

Philomathes. You mistake the matter, (Eubulus) it is not

CHAPTER II.

29

not maliciouslie done of him; but for Mettes sake, to make
up his Verses; which, other-ways, would not haue runne
well.

Enbulas. Well: this is his least, al-be it even a loud-
error. But next, (*philomathes*) for resolution of his Que-
stion, if hee had not willinglie set him-selfe to wander out
of a right and plaine way, so to draw others after him, in
the darke Mist of drumble Disputations, hee might haue
taken the onlie sure, and infallible Marke, from **CHRIST**
His owne Mouth: Who, as hee is the onelie **L O R D** of
the House, great Shepheard of the Sheepe, and Bride-
groom of the Bryde; so can Hee, best of anie, leade vs to
know them rightlie.

Philomathes. That must bee of all other the most certaine
Note: and I long to heare it.

Enbulas. **CHRIST** giveth His Sheepe this Marke, That
they know the voyce of the great Shepheard, and follow it; and
that they will not follow the voyce of a Stranger, for they know
it not. Where-by that is vndoubtedlie the true Church,
where the voyce of **CHRIST**, and His voyce onelie, is
purelie preached, and religiouslie received. If anie man here
After, hee will keepe My word; and My Father will love him;
and we will come to him, and will dwell with him: Hee that
loveth After not, keepeth not My wordes; &c.

Philomathes. This is most true: but the Question remai-
neth still, as doubtfull as before: for, what-so-ever Compa-
nie doeth acclaime to it selfe, the Title of the Church; they
no lesse boldlie affirme, that they doe heare the voyce of
CHRIST; so, as you haue, but cast vs in a new dispute, what
is **CHRIST** His voyce, which his true Sheepe doe heare; and
by hearing where-of, they may bee discerned to bee of His
Sheepfold.

Enbulas. Neyther **CHRIST**, nor His Apostles, nor the
succeeding Orthodox Fathers, haue left place, to make que-
stion here-of, to anie, who wilfullie winketh not: for Hee
hath left vs His holie Scriptures, and commended to search
them, for a Witness of Him. Now, the way to know Him,

V.

VI.

John 10.

John 14. 23

VII.

John 1. 22. 23

and, to know His true Church, (which is his fulnesse) must
 of necessitie bee one. More-over, that which maketh the
 man of GOD wise, absolute, and perfect to everie good
 worke, must make him wise, to discern the true Church al-
 so. But the Scriptures make the man of GOD wise, abso-
 lute, and perfect to everie good worke; therefore, they make
 him wise, to discern the true Church also. So then, the
 Scriptures are CHRIST His voyce, and they onlie are now
 to bee helde for His voyce: for, *In vaine doe men worship,*
 (sayeth the LORD) *teaching for Doctrines, the Traditions of men.*
 And, when-so-ever anie Church falleth to heare anie other
 Voyce, or follow anie other Speaker, then *Shee looketh aside,*
to the Flockes of his Companions, and of a faithfull Citie, begin-
 neth to become an Harlot. And, as *Ierome* pertinentlie spea-
 keth, *Egredietur e finibus suis; Shee transgresseth her owne Limits.*
 Your men, *Philomathes*, darken all disputation, by deceit of
 Equivocations, and confounding of distinct Considera-
 tions, and Cases. It is a much different thing, to discern the
 Church of CHRIST, in common, from Infidels & Forraign-
 ers. And, againe, in that communitie of the Church, to
 discern betwixt the true worshippers, and the false; betwixt
 the true Church, and the Synagogue of Satan, calling them-
 selves *Iews*, and yet are not. And, who, for concluding of
 this, would bring the common notes of that, hee were a
 doing Divine, and a no lesse ridiculous Logician, than hee,
 who for discerning a man from a beast, would bring the
 common properties of a living creature: for, how-so-ever
 the common notes of Christians, good, or bad, of Ortho-
 dox, or Heretickes, of CHRIST, or *Antichrist*, will distin-
 guish the common bodie (in which all these are) from For-
 eigners: yet, to discern betwixt the true bodie, and the
 inherent evill, betwixt lawfull, and adulterous worship, be-
 twixt the Bryde, and the prettending Whore; (both of
 them in, though not both, of the bodie); there is none
 other sure note, or marke of discretion, but the Scriptures
 onlie. *When you shall see,* (sayeth *Chrysostome*) *in all these*
things, which the Antie of Antichrist, sendeth in the whole Church
the

2. Tim. 3. 17.

Mark. 13. 9.

Cant. 1. 6.

1a Mich.

11V

1a Mich. 13.
11. 19.

the Church, then let them who are in Iudea, flee to the Mounts: that is, they who are of Christianitie, dresse them selves to the Scriptures: because, from that Heresie hath once obtained place in the Churches, there can bee no tryall of true Christianitie; neither any other refuge for Christians, willing to know the veritie of the Faith, but the divine Scriptures. And in that same place: Before, manie wayes were shewed, which was the Church of CHRIST; but now, no manner of way, but by the Scriptures. For, (sayeth the same Chrysostome, or who-so-ever was the Author of that imperfect worke vpon Matthew) if men looke to ought else, they shall stumble, and perish, not understanding which is the true Church: and shall fall, there-by, in the abomination of desolation, which standeth in the holie places of the Church. Wee thinke it not equitable, (sayeth Basilus) that such custome of speech, as hath taken place with them, should bee helde for a Law, and Canon of right Doctrine: for, if custome were of force enough to prooue right Doctrine, wee might also imitate them heere-in. Let vs stand, therefore, to the decision of Scripture, inspired from GOD, and with whome are found heedes of Doctrine, consonant to the divine Oracles; let Veritie bee altogether adjudged vnto them. Non oportet (sayeth Irenaeus) quarere apud alios veritatem, cum Apostoli quasi in dives promptuarium plenissime contulerint omnia quae sunt veritatis: that is, Wee must not seeke Truth else-where, seeing the Apostles haue most plentifullie, as in a rich Store-house, put together all thinges that belong to Truth. Non hac autilla (sayeth Augustine) alieni parti suspecta obiciantur, sed communia arma sumantur Scripturae: that is, Let not such thinges bee objected, as are suspected of eyther partie; but let the common Armour, the Scriptures bee taken. I might bring manie moe such Testimonies of the Fathers, where-by your man his ynne-necessarie nycenesse, (Philomachus) in making so great a Question, how Truth, and the true Church, may bee discerned, from Lies, and hereticall companies, bewrayeth evidentlie, what vpright affection hee hath, eyther to fynde the true way him-himselfe, or to leade others there-in.

Philomachus. When all that you haue sayde is granted, (so as not onlie those be the true Sheepe, which heare CHRIST His voyce, but that His voyce also bee determined to bee the

In March. An.
mil. 149.

Ep. 80. ad Ro.
Ja. Melior.

Lib. 3. cap. 4.

Ad Maximian.
lib. 3. cap. 19.

holie Scriptures) yet the Question remaineth vnresolved. For as all Sects acclaime the Title of the Church, and professe the hearing of CHRIST His voyce, so doe they all alleadge Scripture for them. And this was, not obscurelie, implied in the Question, in that all rehearse the common Creede: so as nothing appeareth to bee yet brought of you, which will rid the Debate.

VIII.

Eubulus. To this I answer: First, al-be-it all pretende Scripture, yet all pretend not Scripture onlie, (which, both by Scripture, and by cleare Testimonie of Orthodox Antiquitie, I haue proved, in the Case heere questioned, to bee the onelie Rule:) for your Church of Rome joyneth, and equalleth with Scripture, her owne Canons, and Traditions; and there-by declareth evidentlie, all her worship to bee vaine. *Hoc nimis doleo* (sayeth *Augustine*) *quia multa quæ in diuinis libris saluberrime scripta sunt, minus curantur & tam multis presumptionibus plena sunt omnia, ut grauius corripitur qui humanas illas traditiones negligit, quam qui mentem violentia sepeliverit;* that is, I much lament, for that manie thinges, which in the holie Scriptures are most healthsomlie written, are little regarded; and all thinges are so full, of manifolde presumptions, as he is more grievously punished, who neglecteth those humane Traditions, than who hath buried his wynde in Drunkenesse. If that holie Father did finde such matter of lamentation, for those small beginnings, (in comparison) which the mysterie of your *Antichristian* Iniquitie, at that time not so farre as yet advanced, had come to; what had beene the measure of his griefe, if hee had scene it in the toppe of *Presumptuous Impietie*?

Eriphilus. What, *Eubulus*, will you make vs, therefore, to heare another voyce than CHRIST'S, because wee heare the voyce of the Church? Is not the voyce of the Church, CHRIST'S owne voyce? sayeth Hee not in Scripture, *Hee who beareth you; beareth mee; and hee who despyseth you, despyseth mee?*

IX.

Eubulus. Too great heate (*Eriphilus*) maketh you to overreach your selfe, and so to stumble, both in Logicke, and in Diuinitie. Your Errour in Logicke, is, that you take that
for

for an Argument, which is the verie Poynt in Question. All our Dispute, is, what Companie, of so manie Acclaimers, is the true Church of CHRIST. In this Question, proponed to vs by your Poët, wee are come thus farre, That who heare CHRIST's voyce, and His voyce onlie. Wee haue layde also this ground, That the Scriptures are onlie to bee helde for His voyce. Vpon which ground, I challenged your Church, as adding to her owne. Now here for your defence, that your Decrees must bee counted CHRIST's voyce, and that even by Scripture, you assume, that you are the Church, and, where the Sheepe are to bee tryed, by the voyce which they doe heare, you will, therefore, iustifie the voyce, because you, forsooth, doe heare it. And by such Logicke as this, what may you not conclude? You might, with more credite, tell vs in plaine Termes, That you will not haue it put in question, but that you are the Church: than appeare to put that poynt in tryall, and incontinent, to take it for a Principle, which is the verie Poynt controverted. Now, as this is your fault in Logicke, and that exceeding chylidish; so, in Diuinitie, you misse, and more dangerouslie. Because the LORD affirmeth, That who heareth the Church, heareth Him; and who despyseth them, despyseth Him; if Pastours, vnder the pretext of this Power, should presume, absolutelie, to impose on Consciences, what they please; binding Christians, indifferentlie, without proving, to admit all; it were an impudent, yea, an impious vsurpation: For these speeches of CHRIST haue alwayes this implied Condition, That Pastours speake nothing, but the wordes of the Great Shepheard: For, *the wordes of the Wyse,*

are lyke Goades, and lyke Nayles, &c. which are given by one Pastour. Were they not, I pray you, the ordinarie Churchmen, whom the LORD rebuked, for burdening Consciences, with Traditions, even of Fathers? And were not those Traditions, where-of *Augustine* so much lamented the imposition, the Traditions of the Church? Doeth not the same Father affirme, That *Ne Catholicis Episcopis ascensendum, scilicet falluntur ad contra canonicas Scripturas aliquid sentiant*; that is,

Eccles. 12. 11.

*De Unit. Eccl.
cap. 20. 11.
166. 11.*

Wee ought not consent, no, not with Catholicke Bishops, if they holde
 any opinion contrarie to the canonick Scriptures. For (as Cyprian
 sayth) *Consuetudo sine veritate, vetustas est erroris: Custome without
 Truth, is but Antiquitie of Error.* And the Saying of Ruffinus,
 on the Creed, is notable: *Non dicimus, Credo in Ecclesiam, sed,
 Credo Ecclesiam: ne eadem vis & auctoritas videatur Creatoris, &
 creature; Domini, & Ministrorum:* that is, Wee say not, I believe
 in the Church, but, I believe the Church: lest one, and the same,
 might appeare to bee the power and authoritie of the Creator, and the
 creature; of the LORD, and of His Servantes. Augustine affir-
 meth, *Licere quolibet literas Episcoporum, & ipsa consilia reprehen-
 dere, si qua in re a veritate deviant:* That it is lawfull to reprove
 what-so-ever Letters of Bishops, yea, and the Counsels them-selves, if
 in anie thing they decline from the truth. Because hee who hea-
 reth the King his Ambassadour, or Herauld, heareth the
 King; and who despyseth them, despyseth the King; haue
 cyther Ambassadours or Heraulds anie libertie, heere-vpon,
 to exceede the boundes of their Commissions and War-
 randes; Or, haue not the parties, who, other-ways, are
 holdē to heare cyther of them; yet place left them (without
 anie diminution of the Sovereigne Majestie, and Royall Au-
 thoritie) both to aske for, and to examine their Warrandes?
 Wee haue but one LORD, and one Law-giver: and so only
 doeth the contempt of our voyce touch Him, if our voyce
 bee the Eccho of His voyce, and wee speake not out of our
 owne imaginations. Other-ways, the manie sad, and se-
 rious Warnings, given vs to trye spirits, were vayne.

Then, turning speech to Philomathes. Eriphilus heate for
 your Church. (Philomathes) hath almost haled mee quyte
 from our Question. You objected, That all Sects pretende
 Scripture. I answered, That all pretended not Scripture
 onlie; for that your Church joyneth, and æqualleth with
 Scripture, her owne Devyses. Nowe, to divert heere far-
 der to the Question of the Churches power in this poynt,
 and whether shee may erre, or not, it were to slyde away
 from our present poynt: and I haue disputed that matter at
 length, in my Defence of our Callinges. I giue the Case, then,
 that

Ad Pompeianum,
 cont. Ep. stretch.

Lib. 2. de Bapt.
 opat. Donat cap.
 3.

that your Church, and all others, acclayming the Title, did pretende Scripture onelie: yet, it is one thing to pretende Scripture, and another to haue Scripture truelie for them: It is one thing to rehearse the common Creede, and another thing to holde the poyntes there-of: Yea, and one thing to holde them falselie, and but in show, and another to holde them truelie. One may in worde and profession, holde IESVS to haue come in the flesh; and yet, in effect, denye it, and so bee an *Antichrist*. None can call IESVS LORD, but by the Spirit of GOD, (sayeth the Scripture:) and yet the same Scripture witnesseth, That not al who call Him LORD, shall enter into the Kingdome of Heaven. If Heretickes did not pretende Scripture, they could not greatlie deceiue; no more than the *Philistims* had declared *Samsons* Riddle, if they had not plowed with his Heyfer. And this, indeede, were to yeelde Satan an easie victorie: if, because (for more effectuall deceit) hee makerh to cloathe him-selfe with our Weapons, wee should, therefore, fayntlie forsake them, and for-goe that which by our LORD is left vs, for our onelie Armour, Rule of our Wayes, and Sole Ground, and Pillar of our Fayth, (as sayeth *Irenaeus*) so to wander, and per-
 ish, in the Wildernesse of Mens Inventions.

Philadelphus. Verilie, (*Philomathes*) it is exceeding strange, that your Teachers haue so farre perswaded their Disciples, that reading of Scripture, to Laike persons, (as they call them) is not onelie vnprofitable for resolution, but also dangerous for breeding Errours: Thus verifying of themselves, that saying of *Irenaeus*, speaking of Heretickes, *Cum ex Scripturis arguntur, in accusationem convertuntur ipsarum Scripturarum*: that is, *When they are argued by Scriptures, they turne then to the accusation of the Scriptures them-selues*. Al-be-it, wee see the *Bereans* are highlie praysed, for searching Scripture, and examining there-by, what was offered vnto them; and their example is registrated by the holie Ghost, for a permanent instruction, in such case, to all succeeding Ages. And it is even monstrous to consider, how farre your guydes haue brought their followers, not onlie to neglect, but even

1. Iohn. 4. 3.

1. Cor. 12. 3.

Math. 7. 21.

Judg. 14. 18.

2d. 31. 49. 51.

Luk. 3. 49. 51.

Acts. 17. 11.

to contemne; yea, and condemne, in Laike men, the reading of holie Scripture. So, as I can not tell, whether with greater horreur, I haue often heard their disdainful speeches, against Scripture: or, with dolour, and compassion, I haue perceived, how some of them, presuming much of Knowledge, and, other-ways, prowdlie, peart to prattle, in Controversies of Religion, and to talke at Tables, of some cunning, and dismembred Testimonies of the Fathers; yet, in the Sacred BIBLE, were as great strangers, as in the *Alcoran*.

Philomathes. If anie man, eyther speake vnreverentlie of Scripture, or condemne the reading there-of, by Laike persons, I am not to make good for that; for my selfe, I both reverence them, and esteeme the reading of them, in Sobernesse, and Humilitie, to all sorts of men, not onlie lawfull, but also profitable, and necessarie. Neyther did that, which I objected to *Eubulus*, tende to draw men al-to-gether from Scripture: but, seeing that not onlie all Heretickes pretende Scripture, each drawing out there-of, a Sense, for corroboration of their owne Opinions: but that there is also a manifolde, and great diversitie of interpretation amongst all men, (where-through it is cleare, howe doubtfull and obscure the meaning of Scripture is.) It would appeare, that al-be-it wee haue not to forsake, or despyse Scripture; yet, for Resolution, which is the true Sense, that wee must seeke some other Rule. And what can that bee else, but that, leaving all other Interpretations, wee holde that which the Catholicke Church avoucheth.

*X.

Eubulus. Doe you not perceiue, (*Philomathes*) howe, agaynst all Logicke Lawes, you reduce our Disputation, to a Circle: and, so, not onlie you take that for a graunted ground, which is the verie poynt in question; but also fall, sensible, in that same imputation, which you would appeare so much to shunne. Wee are disputing, Which is the true Church: and haue evinced, That the onlie sure way to know Her, is by Scripture. So as of necessitie, first Scripture must leade vs to know (amongst common Acclaymers) which

which is Shee, before wee can resolve to follow Her interpretation. I heartlie yeelde, that Her interpretation be taken: but, in such Dispute, Who Shee is, wee must first bee assured, that it is the Bryde which speaketh, and not a masked Harlot, vnder that name. As for your Objection, of Scriptures obscuritie, where-vpon, by accusing Scripture, you would build an excuse, of seeking some other Rule, it both contumeliouſlie taxeth GOD, and is also, in it selfe, sophisticall. It is clearlie contumelious agaynst GOD, in that *CHRIST*, commanding to search Scripture, for a cleare witnessing of Him; the holie Ghost affirming by *Peter*, that the word of Scripture, is a sure and shyning word, by *Paul*, that it is able to make the man of GOD wyse, to everie good worke; and exhorting all men, & praying in all men, the diligent reading, and meditation there-of, there-by to discerne spirites, and to prooue what is proponded vnto them: that *David*, al-most all-where, speaking so divinellie of the playnnesse, and power there-of, as where-by even a Chylde may learne to addresse his wayes: Yet some of your men (*Philomatbes*) are not ashamed, disdaynfullie to call it a Leaden Rule, and a Nose of Waxe: as if the Almighty, and only wyse GOD, had not eyther wysely enough, or lovinglie, provyded for the direction of His House: and that men, forsooth, will, or can, finde out a more cleare and certayne way. But, what-so-ever obscuritie had appeared to bee in Scripture; or, howe vncertayne so-ever the vayne and running Humours of men, might appeare to make it, by their diversitie of Interpretations; yet this should ever haue religiouslietied vs there-to, that our LORD hath left it vs, for a Lanterne to our Feete, and sole and perpetuall Ground of our Fayth: studying, therefore, with all humilitie, cleannesse of heart, and earnest prayer, to attayne the knowledge there-of: and not prouddie, and rebelliouslie, to take such counsell, as did *Israell* in the Wildernesse: *Wee know not what is become of this Moses; make vs, therefore, gods to goe before vs.* The aduyle of *Augustine*, is much more both sound and sober, than is that of your Church-men: That in reading of

John, 5. 39.
2. Pet. 1. 19.

2. Tim. 3. 16.

Psal. 119. 2.

Exod. 33. 2.

De Doctrina Chriſti
lib. 1.
Cap. 37.

Scripture, if wee can not take vp the verie genhine sense, and meaning of the place, at least, let vs not expound that place of Scripture, in a sense repugning to the Analogie of Fayth: So shall wee bee lyke to a man, who how-so-ever hee hath abattered from the direct way, yet hee wandreth in the Fields, leading to the Towne where-at hee would bee. I affirmed, (*Philomathes*) that your Objection, of Scriptures obscuritie, was also Sophisticall; and thus I cleare it: All reason of obscuritie, must bee eyther in the matter it selfe, or in the manner of delyverie, or in the weaknesse of their perception, to whome it is delyvered. Of divine thinges, wee acknowledge, that, how-so-ever, for most reall and constant existence, they bee, of all thinges, the most certayne: yet, that, for their retyred eminencie, to all creatures, of all thinges, the most obscure. But, for the manner of deliverie, as GOD, in holie Scripture, hath revealed them, we affirme, that all the wisdome, and eloquence of all creatures, (even in a conceived matter) could never haue found out so playne a manner; or, so farre, and lovinglie, haue attempered it, to the capacitie of man, (as in so high mysteries, and a constant remayning Rule of Fayth, was possible.) And yet, how-so-ever they bee thus delivered, wee acknowledge, that no naturall man, (and naturall onlie) is capable of them: For they are spirituallie discerned: But the spirituall man, by the Spirit of GOD in him, will discern the thinges of GOD.

1. Cor. 2. 14.

To reason, then, from the naturall obscuritie, or retyred eminencie of the matter, to the manner of deliverie: or, from the weaknesse of man's perception, to conclude of the manner of deliverie: or, from the perception of the naturall man, to conclude of the perception of the spirituall man, it were al-ways absurd Sophistication. We are bolde to say, with the holie Ghost, That how-so-ever to most part of men, the Mysteries of the Kingdome bee spoken in parables; that hearing, they may heare, and not vnderstand; and seeing, they may see, and not perceiue: Yet, That *Who-so-ever doeth the will of the FATHER, they will knowe the Doctrine, whether it bee of GOD, or whether men speake of them*

Math. 13. 11.

John, 7. 17.

them-selves: That CHRIST HIS true Sheepe, have
 His Voyce, and knowe the voyce of a Stranger: Wee avouch,
 That the wordes of Wisdome, are all playne to him that will under-
 stand; and straight, to him that will finde Knowledge: That a
 Scornee, seeketh Wisdome, and findeth it not; but Knowledge is easie
 to him, that will understand. So, as if the Truth bee hid, it is
 hid to them, whose eyes the Prince, of this World hath pic-
 ked out: and whom GOD, justlie, eyther for misregard, or
 pryde of mynde, hath given over to the efficacie of Errour,
 to groape even at noone day. Neyther maketh your Sophi-
 sticall Objection, of diversitie of Interpretation, against this:
 For, how-so-ever, manie particular places in Scripture, ap-
 peare still difficill, and doubtfull to vs, which but know in
 part, and prophesie in part: yet wee affirme, (with *Augustine*)
 That even in those things which are playnlie set downe in Scripture,
 are all things to bee found, which containe Faith, and Rules of living;
 and that nothing, almost, is ripped out of the most obscure parts, which
 will not bee found in some other place most playnlie spoken.

Philomatibes. To grant you even all that you have sayde, ei-
 ther of the plainnesse, or plentifulnesse of holie Scripture;
 yet what shall you gaine there-by, against our Questioner?
 or, how shall you justifie the imputations, of want of Care,
 Skill, or Conscience, layde on him by you? seeing both our
 Church confesseth, that the Scripture sheweth which bee
 the true Markes of the Church; and such Notes as are heere
 brought by our man, hee prooveth them all from Scripture.

Eubulus. How eyther proper, or pertinent, your Poet's
 Markes are, which hee bringeth, and how well hee prooveth
 them from Scripture, or other wayes, wee shall see. GOD
 willing, in the particular examination of each, where-by all
 his Corne shall bee found but Chaffe; and that careleslie,
 skilleslie, or fraudfullie, hee hath fled the onelie demonstre-
 tive Marke, to seduce the simple, with Topicall shewes. You
 say, your Church acknowledgeth, that by Scripture, the true
 Marks of the Church are knowne. But (*Philomatibes*) they
 fall never to say so, but when they are reduced to such straits,
 as eyther they must say it, or bee snared. For their common

John, 10.

Proverb. 2. 5.

Prov. 13. 6.

2. Cor. 4. 4.

.11X

De doll. Ch.
lib. 2. cap. 6.
6. 2.

XI.

Doctrine is well enough knowne, which can so little consist with this, which you haue now granted, as the one, evidently, over-throweth the other. For, doe not your men make all the authoritie of Scripture to depende so farre on the Church her suffrage, as that therefore onlie you are sure, such & such to be canonicke Scriptures, because the Church hath so determined? Thus, monstrously, you make one, and the same, to bee both the Mother and the Daughter, and of one.

Cont. Epist. Fundament.

Philomathes. But, thus, you taxe *Augustine* no lesse than vs, who affirmeth, that hee would not belieue Scripture, if the authoritie of the Church did not moue him.

XII.

Lib. de vitiis
erodenda.

Eubulus. You deceiue, (*Philomathes*) by concluding Theoricallie, and absolutelie, vpon that which *Augustine* Hypotheticallie propoundeth: and, so, you, vnskillfullie, confound diuers Cases. For, first, inducing of an Infidell, to belieue Scripture, the Authoritie of the Church, is a great Motiue; or rather, (as *Augustine* calleth it) a Commotiue, and *Opportunitas inquirendi exordium*: that is, A commodious entrie, to inquire by. Now, from this speciall Case, and qualitie of Case, to inferre, That the man by this Commotiue, first induced, had still there-after no other, or greater Warrant, for his Beliefe of Scripture, but the Authoritie of the Church, which first induced him: it were no better Logicke, than to conclude of the *Samaritanes*, That they never had anie better Foundation of their Fayth, than the Report of their Woman from the Well.

The Authoritie of the Church, may, and will often, induce an Infidell, to reverence, and belieue Scripture: but so, as hauing come thus farre, then, in the communie of that Church, to discern lawfull, from vnlawfull worship; and, orthodox, from hereticall professours, the Scriptures onlie must haue place: as in a case, where-in to alleadge the Churches authoritie, were extreame lie ridiculous, it being the verie point in question, what companie is the Church. And I shewed you before, how your men are alwayes deceived, or at least, labour to deceiue others, by confounding the

the case of the Church considered, absolute, and in relation to Forrainers, and Infidels, and reasoning from it (so considered) to the decyding of debates, hath its station in the Church. In the first, the common offices are discrete, and the common authoritie, a common due; to Induce, but in the other, there is no manner of way, but the Scriptures, as our of the Fathers I have clesred. And now, (as I have said) to returne to our point, whence this fourth bare Objection, from *Augustine*, hath driven me: I pray you, if your men are forced to confesse, That the Markes of the Church, are knowne by Scripture, why flee they from having all, both their Doctrine and Doaling, examined by that same Rule? What a shamelesse Sophistrie is this, to reject Scripture, in the particular tryall of *etic* Articles of Fayth; and yet, for a few wrested, and perverted Sentences, where-by to proue some hastend, and illegalling Noted, therefore, impudentlie, to alledge, That they forsooth, doe cleare their Church, by Scripture &c. if in all Scripture, the holie Ghost had but given some Notes of a Company, where to seeke our Fayth, and not cleare it, downe the Fayth, which wee have to holde, and whitt byed discrete the Company which wee have to cleare into day.

Your Cardinall *Bellarmino*, in answering to some cleare Places of the Fathers, nealie pinching him, (namely, of *Augustine*) is forced to flee to this, which you also have taken for your last Refuge: That the Scripture, indeed, teacheth what are the Markes of the Church? And I have, verilie, reason, to thanke both you, and him, for it. (I presume of you) so hee, also, had rather willinglie, or ingenuoullie yeclded it. And, though you had forgotten this piece of your Armour, yet I was pretentive to have per you in mynde there of, for the cleare advantage I have in it, to conclude agaynst you, (as I have paynted of our Disputation). I am sure, that *Bellarmino* is so farre from a School-Man, will not (agaynst Nature, and all Schooles) affirme of GOD, the most perfect Doctour, That He teacheth, (obscure per obscuras) that which is obscure, by any thing which

De unit. Eccl.
cap. 1.

which is more obscure: For all knowledge proceedeth from
 that is, of things which are, by nature,
 more notable, than are those things, which they are brought
 to nobilitate. Thus, then, I conclude, vpon your owne Po-
 sition: That which cleareth anie thing, must it selfe be more
 cleare: But the Scripture cleareth, which are the Notes of
 the Church: Therefore, as the Notes, where-by the
 Church is knowne, must bee more cleare, than the Church,
 which is knowne by them: So, the Scripture, which tea-
 cheth those Notes, must bee more cleare than both. The
 Scripture, which is the Voyce of the LORD of the House,
 and Great Shepherd of the Sheepe, truelie taught, and re-
 verentlie received, is the onlie, sure, and evident Ensigne of
 the House, and Flocke. And, who is it that knoweth not
 this? That the Company is alwayes discerned by the Co-
 lour, and not the Colour by the Company? Now, con-
 sider, (Phibacter) whether your mens Objections, Of
 Scriptures obscurity, doe fall, and in what vprightnesse they
 are propounded: And, whether your Questioner bee sin-
 cere, to finde that which hee seeketh to seeke for: or,
 rather, fraudfullie, to direct the Simple, from the onelie
 Light, which leadeth to it.

And some of your owne Wryters, convinced by cleare
 Truth, are forced to confesse, what the more impudent
 fort so much oppugne.

And thus, thus speaketh:

I DEVS Author est Verbi sui, quod tantum facit, ut Caelum & Terra
 facilius transferantur, quam Verba ipsius pessum itura. Ille est qui
 auctor Verbum suum, qui auctoritatem tribuit, qui illud in dignitatem
 vindicat: qui per Spiritum S. obfigurat in cordibus hominum. Testimo-
 nium quidem Ecclesie, Spiritus DEI afflatus dare potest Verbo de-
 claret hanc scilicet quod non solum ab apostolica quasi per manus re-
 cepisset, et non aliter esse a DEO productum: Aut hanc illam
 tribuere non potest, prater DEVM ipsum, qui est Author illius.
 Illustratur, Defensur, Propugnatur.

Agrýne, the same Author, Lib. 4. de Ecclesia, Cap. 7.
Ecclesiam necesse est accommodari ad Verbum, non Verbum ad Ecclesiam; Verbum Fundamentum est, Ecclesia edificium in illo collocandum.

Gabriel Biel, Lib. 3. Sentent. Distinct. 26.

Scriptura canonica, absque omni approbatione Ecclesie, ex natura sua sunt immutabiles, & immutabiliter vera.

Hofius, in Confessi. Cap. 16.

*Non aliter nos credimus Evangelio, nisi propter Vocem DEI in-
 tus loquentis, et nos docentis.*

So as (Philomathes) if you will not believe vs, yet your
 owne men may tell you, Whether your Poet hath wande-
 red him-elfe, and would draw others, with him, in Dark-
 nesse.

Philadelphus. Hee will haue vs, to seek after the Church,
 as Children, at Chacke-blynd-man, groape after their Fel-
 lowes. For, first, hee would picke out our Eyes, or lyle vs
 from seeing: and, then, forsooth, set vs a-searching. But
 they who doe cvill, hate the Light: and the Church of
 Rome, had rather choose, That this Debate were never deci-
 ded, than that the cleare convincing Marke were brought,
 where-by they might bee found out, who they are.

Through open Streete, With lighted Lampe in hand,
 A wayne surveyning Sophist walks at Noone:
 Where-of, When one the Motiue did demand,
 His rugged Reason thus bee rendred soone:
 'Mongst Men, more mad than Mamacks, by the Moone,
 I search (sayde hee) if I can finde one wise.
 Aske (sister) sayde) thyne Head is out of tune:
 Canst thou discern one, though thou seest him thrise?
 But (more) your man is jumpe set in his matter,
 As bee who sought his drown'd Wife up the Water.

Eripbilus. Your Sonnets (*Philadelphus*) are verie sarca-
sticke; but where-by (if our man's Questions bee not bet-
ter answered, than by such cutting Checks) the Scorne, in
ende, will turne to bee your owne.

XIII.

Eubulus. Doe you well (*Eripbilus*) to bee angrie? is on-
lie your man priviledged to bee a Poët? and is hee so (*ba-
res ex asse*) universall Heyre to all the Muses, as that wee
have no part, nor portion, in them? *Et nos quaque laetamur me-
mordimus.* But, let vs see which of vs shall fall to packe vp
the Scorne: and having already cleared, what is the onelie
sure Note of the Church, let vs now more nearlie treade
your man's traces, in these his metrick Marks, and try what
weight they carrie. First, (*Philomathes*) read the Inscrip-
tions of his Sections, for speaking his whole Drift. Then
will wee (*God willing*) examine each of them severallie,
and shortly.

Philomathes. These are the capitall wordes of all his Se-
ctions, 1. Catholicke, 2. Continuance, 3. Visible, 4. Vnitie, 5. Holie,
6. Hierarchie.

XIV.

Eubulus. His whole Ryme (as I remember) is directed on
two maine poynts: the one, to prove, that the Church of
Rome, is the true Church of CHRIST; the other, to shew,
that our Churches are hereticall. The first, hee would con-
clude thus:

To what-so-ever companie, the notes of Catholicke, (or
Universallitie) Continuance, Visibilitie, Vnitie, and
Holinesse, doe properlie conveyne, that is the onelie
true Church of CHRIST.

But, to the Church of Rome, all these doe properlie conveyne.
Therefore, the Church of Rome, is the onelie true Church
of CHRIST.

Eripbilus. If you can clealie loose mee that Knot (*Eub-
lus*) you may, perhaps, induceme, to take more of your
counsell. But, I suspect, you are once shamed: for, of the
proposition, none can make question: the assumption will
beare out it selfe, and so, I hope, the Conclusion shall stand
steadfast.

Eubulus.

Eubalus. And, if I shall cleare the proposition, to bee so vayne, and Sophisticall, as, though the propounder were heere present, to pleade for it, yet I would, GOD willing, breed him such Businelle, to mayntayn it, as should run him quyte out of all his ryming humour. And, if I show his Assumption also to be evidenthe false, what wil you make (*Eriphilus*) of your man's miserable Conclusion? The vanitie, & sophisticall deceit of his Proposition, I will best discover, as I shall answere to each of these his Markes severallie; according as hee bringeth them in order, so by an Induction, to strengthen his false Assumption. And yet, even thus I feare, (*Eriphilus*) that you shall recall your liberall Offer, and be never a whit the more subject to my counsell. But Wisdome will bee justified of her owne Children. *Philomathes*, reade on.

Philomathes. Then hearken what hee sayeth of the first Marke, *Catholicke*.



CHAPTER III.

CATHOLICKE.

INTO your Byble I have read,
The Church must throughthe World be spred:
For CHRIST His Apostles sent,
With Power, and Commandement,
That to all Nations they should goe,
To preach, and to baptize also.

Who hath done this, to know I wisht?

For that is, sure, the Church of CHRIST.

And, for Exemple, let mee know:

And, if thou canst, I pray thee show,

*Boni Catholici
sunt, qui fidem
integram & bonam
more servant.
August. tom. 4.
in Quinquagesima
Matth.*

*Idem Augustinus
Tom. 1. lib. de
vera religione. cap. 7.
Commendat Eccle-
sia catholica soci-
tatem, quia tenet
Christianam Religi-
onis Scripturam,
Regulam, &
sanctam.*

EUBULUS.

*What Companie did take in hand,
The first Conversion of our Land?*

*And of our Countreies everie where;
Throughout the Worlde, farre and neare;
If this was not the Church of Rome,
Then will I bee converted soone.*

*Saynt Paul, in his Epistle sayeth,
The Romanes had the Catholicke Fayth:
Saying, It was renowned,
Spoken of, and published,
Through-out the Worlde, over all,
Catholicke, Universall.*

*If yours were ever so,
Then to your Churches will I goe.
So sayeth the Prophet Malachie,
There shall bee offered, farre and nie,
A cleane Oblation, and Sacrifice,
From the place the Sunne doeth ryse,
To the going downe of the same.
And what is that? I pray thee name.
If it bee not the Holie Masse,
I'll bee a Protestant, as I was.*

*In the eighteenth Psalme I finde,
The whole Worlde should heare their sound.
If these Markes you doe not want,
Then, presentlie, I shall recant.*

Eubulus. For myne acquytall, in that where-of I gaue to
Euphilus, some more hope, than, I thinke, hee cyther did
conceiue, or would bee willing, I should make good; and
to show the vaine sophistrie of the Proposition of your man's
mayne Argument, so farre as concerneth this his first Marke,
of *Vniuersalitie*, till I come lyke-ways vpon the rest. I say,
(*Philomathes*) that *Vniuersalitie* can bee no proper Marke of
the

*In dolo in
Epistola non de-
bitor, p[ro]p[ri]um &
p[ro]p[ri]um in v[er]bo,
Epistola p[ro]p[ri]a Ant-
christi, & T[em]p[or]is
p[ro]p[ri]a v[er]ba d[omi]ni
significat.
Bernardus, p[er]
p[er] Psal. 91. lib.
4. ad Romanos.*

CHAPTER III.

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the Church: yea, that it can not bee anie Marke at all. And, that, therefore, your man's mayne Proposition is, in this poynt, vayne, and sophisticall.

Eriphilus. Indee, Sir, by this your Assertion, you make mee hope so little, that you shall make your word good, as I am assuredlie perswaded, that you are worthie to be burned, for a most detestable Hereticke: who dare, so peartlie, deny, that which, I thinke, never one of your Sect durst ever openlie gayne-say, to this houre. Will you draw mee, thinke you, to follow your counsell, in ought, who thus denyeth a speciall Article of our Creede; and is so audacious, as to affirme, that the Church is not Catholicke?

Eubulus. I did suspect, (*Eriphilus*) that you would kindle at my Position: and, therefore, (for a more gentle Receipt) I, even of purpose, turned my talke to *Philomathes*. But, I will calmlie coole your heate, if I can. I deny no Article of the Creede. I both confesse, and believe, the Catholicke Church. But, (that I may, yet once, make you more agast) in that, I doe believe it, I, even therefore, deny *Catholicke*, or *Vniversalitie*, to bee a proper Marke of the Church; yea, or anie Marke at all: For, *Fayth is the evidence of things, which are seene*: but, the vniversalitie of the Church, is apprehended by *Fayth*: therefore, the vniversalitie of the Church, is not seene. Now, if it bee of things, which are not seene, but are believed, it can not bee a marke, where-by, heere to discern the true Church. And, because, (*Eriphilus*) you sought for Syllogismes, I thus reason: All Marks are seene, or fall, vnder some Sense; but *Vniversalitie* is not seene, neyther falleth vnder anie Sense: Therefore, *Vniversalitie* can bee no Marke. The Proposition of this Argument, as it is mooste certayne, so is it confessed by your Cardinall *Bellarmino*, in his second chapter, *De notis Eccles.* The Assumption, none will denye, who haue anie Sense: For all Schooles holde this for an vndoubted Principle, That no *Vniversal*, as it is *Vniversal*, is *αισθητον*, or falleth vnder Sense; because it is properlie the Object of Reason. Much lesse, then, doeth the Object of *Fayth*, (which transcendeth both Sense and Reason) fall vnder Sense: And, so, can never be any discerning Marke,

II.

Heb. 11, 27

betwixt Acclaymers.

Thus, (*Eriphilus*) except you haue ought, where-by to infrindge mine Argument, your Man his mayne Proposition, in so farre, as concerneth this his Marke of *Vniuersalitie*, is both vayne, and sophisticall. Vayne, because he bringeth that for a discerning Marke, which falleth not vnder Sense; and, so, can bee no Marke at all. Sophisticall, for that, of that which we confesse, to be a true Attribute of the Church, hee would conclude, a discerning Marke. But all Attributes, are not Markes. Now (*Eriphilus*) refell mine Argument, or graunt mee, I pray you, some respite from burning: for, without merite, you haue al-readie burned too manie, vpon humour.

Philadelphus. You could not away (*Eriphilus*) with my Sonnets: but, as I thinke, *Eubulus* Syllogismes are no lesse pricking.

Philomathes. But, I pray you, *Eubulus*, how-so-ever your Reasons are subtile, and, I can not denye, but builded vpon confessed Grounds: and, how-so-ever that *Catholicke* is an Attribute (as you call it) of the Church, & is apprehended by Fayth: yet, seeing that the moste approoved Fathers, in their Disputations, agaynst the Heretickes of their tymes, doe presse them fore, with the Authoritie of the *Catholicke* Church, which they ordinarilie oppose vnto them; it would appeare, that they had some reason to doe so: and, that even *Vniuersalitie* is, in some respect, a Marke of the true Church. Neyther see I, howe you can disapprooue our Mens Argument, agaynst you, brought from this Note, except you will condemne those Famous, and Auncient Fathers also, as having vaynlie, and sophisticallie, reasoned for the Trueth.

III.

Eubulus. To cleare you (*Philomathes*) of all doubt heerein, and, to free our selues, from anie, eyther conscience of our owne guiltinesse, where-fore we would reject this Reason; or, of anie vnreuerend Opinion, of those Fathers, who, as you truelie affirme, in some Cases, and Respects, did vse it; the equivocation of this word [*Catholicke*] must be opened

ned vp; where-by your Doctours, willinglie, illude; and where-by your simple ones are, vnwittinglie, deceived. For the Catholicke Church, is of the Fathers so called, eyther properlie, and absolutelie, or improperlie, and but in some speciall Respect, and Relation. Absolutelie, and most properlie, the Catholicke Church, is the whole number, of what-so-ever tyme or place, who haue beene, are, or shall bee vnited vnto CHRIST, their Head, and liue in Him, by His Spirit; whether heere, on Earth, fighting; or hence, in Heaven, triumphing. Absolutelie, and lesse properlie, the Catholicke Church, is the whole militant companie heere on Earth, of what-so-ever Kinred, Tongue, or Nation, vnder one, and the same common Ensigne, of Christian Profession; whether Hypocrites, or true Professours; whether pure, or corrupt, Worshippers; whether Orthodox, or Hereticall; as even *Bellarmino* argueth, *Cap. 7. De Notis Eccles.* In anie of which Cases, shee is believed, and (in her *Vniversallitie*) falleth not vnder Sense. Improperlie, agayne, and in opposite Relation, the Church is called *CATHOLICKE*, for two Respects: The one, In opposite Relation to the Church of the *Iewes*, which was limited within the compasse of one People, and of one Region: the Christian Church, no more so confined, but spread, indifferentlie, over all, is called the *CATHOLICKE CHVRCH*. Neyther thus, because that eyther al-wayes all Peoples *Vniversallie*, or moste parte of Men, embrace the Gospell: but, because the Entrie is opened, and offered, indifferentlie, vnto all. The other Respect, was the opposite Relation, to hereticall Companies, separating them-selues, by Errour, from the common Bodie of the Church, & Truth mayntayned there-in. And in this last Respect, it is, that al-most the Fathers cōmonlie speak of it; calling the Cōmunitie of the Visible Church, retayning Truth, (in relation to particular hereticall Companies) the *CATHOLICKE CHVRCH*. And, in this Sense, opposing, ordinarilie, to arrogant men, the *Authoritie, Multitude, Consent, Succession*, &c. of the Catholicke Church, as you haue al-leadged, *Philomatthes*. But in this manner of the Fathers

reasoning, two things are carefullie to bee marked, where-
 by the Fathers shall bee found both pertinentlie, and pru-
 dentlie, to haue vsed this Argument; & where by, your men
 now, shall bee scene evidentlie, and impudentlie, to abuse it.
 The first, is that state and condition of the Church, where-
 in this Argument hath place, according as it was when the
 Fathers vsed it. The second, is, what weight, or moment,
 the Fathers placed in it. The state of the Church, then, was
 in common, pure, holding Trueth, and by the force there-
 of, purging, or expelling all in-bred, or accreasing evils,
 or Heresies. So, as then, though by an improper Speech,
 yet the Communalitie of the Church, keeping Trueth, in
 relation to a few Declyners, might not impertinentlie bee
 called the Catholicke Church, and her authoritie, might
 well haue bene opposed vnto them. But, who, in a plaine
 contrarie state, and condition of the Church, when Errour
 obtaineth in common, and Trueth is afflicted, and borne
 downe; yet, without consideration of the altered State and
 Condition, would still vse the same reason, from *Multitude*,
 and what-so-ever, or how-so-ever an obtaining State; hee
 were a ridiculous Sophister, confounding diuerse, and di-
 stinct times, and cases. To reason from the state of the
 Church in *Ephesus*, (where-in euill was not tollerated) to
 the state of the Church in *Smirna*, (where-in Heretickes
 waxed prowde, and despyed the abject state of true Profes-
 sours) it were sophisticall: but much more sophisticall, to
 reason from the state in *Ephesus*, to the state in *Pergamus*, when
 the true Church dwelt, even where Satan's Throne was;
 knowne to GOD, though hid from the worldlie sort. To
 reason from the Woman cloathed with the Sunne, treading
 the *Moone*, and crowned with twelue Starres; to the same
 Woman, lurking in the Wildernesse, it concludeth not: for,
 as, in the first Case, the Fathers had reason, and did wyse-
 lie, to conuince by all Advantages; so, whyle the Case is
 clearlie altered, (according as by Scripture was fore-tolde)
 and *Antichrist* hath obtayned a Throne, even in the Tem-
 ple; when the *Evill*, or *Gangrene*, in the bodie, and ha-
 ving

Revel. 2.

Rev. 18.

2. Theff. 2.

ving even over-gone the Bodie, in common, will contende agaynst the healthsome remnant; then are wee both to leaue improper Speeches, and, wyselie, to distinguish, deceitfullie-confounded Tymes, and Cases: and properlie to pleade, That the Gangrene in the Bodie, and even affecting, and over-going the Bodie, in common, yet is but an Adherent, or accressing Evill, in, but not of, the Bodie: and, That the healthsome remnant, retayning the Lyfe of the Head, and, by vertue there-of, resisting the over-going Gangrene, is the true *Catholicke Church*.

And, this altered Condition, of Tyme, and of the Church, in tyme, which maketh the Argument, some-tyme, pertinentlie, vsed, to bee nowe ridiculous: besides, that both *SCRIPTURE* hath fore-rolde it, the *FATHERS* did see the working on of it, and, wee haue, abundantlie often, prooved, and still offer, to prooue it. It is cleare, also, by that other Poynt, which I propounded, to bee observed, in this reasoning of the *FATHERS*: namelie, What Weyght, or Moment, they placed in that same Argument. VVhere-in, they even professe, That they vsed it not, as an infallible demonstratiue Marke, but as a Motiue: vvchich, beeing joyned with cleare *TRVETH*, was worthie to be regarded: but, vvchich, eyther without *TRVETH*, or agaynst *TRVETH*, should carrie no Credite.

This is evident, by *Augustine*, vsing this same Argument, agaynst *Faustus Manicheus*, and opposing the Authoritie of the *Catholicke Church*, *Multitude*, *Antiquitie*, *SucceSSION*, &c, to his bare bragging of the *TRVETH*. *Which TRVETH*, notwithstanding, (sayeth that Father) if you can show, so clearlie, as it can not bee gayne-sayde, it is to bee preferred to all the sayd things, where-by I am bolden vvithin the *Catholicke Church*. If the name of the *Catholicke Church*, were, in this place, properlie to be taken; then should *Augustine's* supposed Case, be ridiculous. For Trueth can never be found any-where els, but vvithin the *Catholicke Church*, taken properlie. Where-by it is cleare, that the *Catholicke Church*, in this, and such other places, is taken for the Communalitie of the visible Church; vvchich, having

Contr. Ep. fund.

*De Unitat. Eccl.
contr. P. 11.*

*In Math. hemil.
49.*

Trueth, should bee regarded. But to whose Authoritie, not the lesse, the cleare Trueth, found with never so few Holders, is to bee preferred. For, *Wee ought not to consent, no, not to Catholicke Bishops,* (sayeth the same Father) *if they holde anie Opinion contrarie to Canonick Scriptures.* Where-by is manifest, both in what Sense the Fathers reasoned, from the Authoritie of the Catholicke Church, and what force they placed in that Argument: and that, how-so-ever by them, and in that tyme, and case of a Church, it was not inconvenientlie vsed; yet that now, in so farre different a state, still to vsurpe it in a lyke manner, were extreame impudencie. This *Chrysostome* did both fore-see, and gaue warning of it: that the altered state of the Church, behooved to bring men to a more neare and proper Rule of Examination, (as in his Testimonies, aboue cited, is cleare.) In that, how-so-ever, before that Heresie obtayned place in the Church, and the abomination of desolation stood also (*in sanctis Ecclesie locis*) in the holie places of the Church, manie wayes were to discern the Church: (as, while Trueth helde place in common, was *Vniversallitie* improperlie taken, *Multitude, Consent, Succession, &c*) yet now, after that hereticall contagion hath infected the Bodie in common, no manner of way is to discern the true Church, (amidst the corrupted communitie of the Church) but onlie the Scriptures. You are greatlie deceived, (*Philomathes*) if you esteeme the Church, therefore, to bee called *CATHOLICKE*; eyther because al-wayes the moste parte of men shall come in to her, and embrace the Profession: or yet, That of such as come in to her, the moste parte shall al-wayes holde the Trueth. But, Shee is *CATHOLICKE*, because her Gates that are nowe casten open, to all Kinreds, Tongues, and Nations; that the righteous Nation may enter in. And, how-so-ever, that neyther most part come in, neyther of such as are in her, is the most part of her, or saved: yet all, vniversallie, who are saved, must both bee in her, and of her. And, how-so-ever, in her, most part keepe not Trueth, yet no Trueth is, but in her. If (as your Men are al-readie perceiving,

ceiving, and, there-vpon, are gnawing their Tongues, for sorrowe) the Truth preached by vs, take, in short tyme, such successe, as the Waters of your *Euphrates* shall be dried vp: and if *Multitude*, and *Consent* of Nations, shall bee with vs; will you, there-fore, yeelde vs the Title of the Cathollicke Church? If multitude of Holders, bee al-ways a sure Marke of the true Church, how sayeth the Scripture, That *All shall follow the Beast*? And you confesse, That *Antichrist*, when hee cometh, shall obtrayne *Vniversallitie*. Now, if in *Antichrist* his vsurpation, *Vniversallitie* shall bee no Note of the Church, how see you not, That verie vnjustlie you lay it al-ways agaynst vs? and, That what-so-ever *Vniversallitie* you can alleadge for your Pope, it excoemeth him not from beeing that *Antichrist*, except hee cleare him selfe, by better Defences? Thus, I hope, I haue cleared, That wee neither disprooue the Fathers, reasoning agaynst Heretickes, in opposing to them, the Authoritie of the Cathollicke Church: and yet, that you haue not, there-fore, anie, eyther Right in their Argument, or Ground there-vpon, to make **CATHOLICKE** a discerning Marke of the Church. So, as your man's mayne Proposition, (so farre as concerneth this Note of *Vniversallitie*) is still sophisticall, and vayne. But, now, if it were even a discerning Marke, as your Men would make it, yet let vs trye, howe justlie your Church doeth vindicate it, to her selfe: and let vs examine your Man's mayne Assumption in that part.

Philadelphus. As you haue dressed his Proposition, in that part, I thinke all labour agaynst his Assumption were ydle: For, if **CATHOLICKE** can bee no discerning Marke of the Church, no, not anie Marke at all, (as you haue, at length, and evidentlie, evinced) how can it bee *Rome* Marke?

Eubulus. Yet (*Philadelphus*) I will omit no-thing, where-by I may possiblie induce *Eriphilus*, to take more of my counsell. But, in refelling this your Man's Assumption of his mayne Argument, where-by hee appropriateth to *Rome*, the Title of the Cathollicke Church, I must protest, (*Eriphilus*) that it bee no pra'judice to my matter, that you doe so con-

Revel. 16. 12.

IV.

ſidenclic call your ſelues *Catholickes*, and your Companie, the *Catholicke Church*: elle, if you will haue this your vſurping of that name, to carrie anie weight; and, that, therefore, you will haue vs to account ſo of you; I deſire of you the ſame equitableneſſe, in our Caſe. That, becauſe wee both eſteeme, and call our ſelues, *The Catholicke Church*, and *Catholicke Men*; that, therefore, you will holde vs for ſuch. Or, if you conſider, that an Argument, *à dici ad eſſe*, concludeth not; and that, therefore, pertinentlie, the *Logicians* place, before their *Categories*, the Diſtinction (*τῶν ὁρίων, καὶ τῶν ἀγνοητῶν*) of thinges that are ſayde, and of thinges that are. Then, let vs lay aſide, what eyther you, of your ſelues, or wee, of our ſelues, doe partiallie ſpeake, or arrogantly arrogate; and let vs trye, what is true of vs both.

Philomathes. Your Proteſtation is moſt aquirable: For, a bare Clayme, except it bee inſtructed, can make no Title.

V. *Eubulus*. Then, (*Philomathes*) in that part of your Poet's Ryme, which is inſcrybed, *CATHOLICKE*, and which you did laſtly reade; beſides the Propoſition, which I haue reſelled, hee aſſumeth, That the Note of *Catholicke*, or *Vniuerſalitie*, conueaneth properlie, to the Church of *Rome*. Which falſe Aſſumption, hee ſeeketh to ſuſtayne, by foure Reaſons: the firſt of which, hee concludeth thus:

What Companie did take in hand, and, accordinglie, firſt performed, the publiſhing of the Goſpell, thorough the Worlde, and converted all Nations, to the Fayth; that muſt bee the Companie, to which the Title of *CATHOLICKE*, or *VNIVERSALITIE*, properlie, belongeth: and that Companie, is the *Catholicke Church*.

But, the Church of *Rome*, onlie, did both vnder-take, and performe this. Therefore, the Church of *Rome* is the *Catholicke Church*; and, to her, properlie, that Note belongeth.

Now, heere, ſome Poeticall inſpiration hath transported your man, to giue vs ſuch, whether a definition, or deſcription, of *Catholicke*, as till now, none ever heard of: Wee eſteemed,

esteemed, (as I haue shewed) that the Catholicke Church had beene that companie of what-so-ever Tyme, Place, or Nation, which, in the communion of one, and the same Spirit, joyned to their Head CHRIST, doe make vp the fullnesse of His mysticall Bodie; whether in the Heavens, triumphing, or, as yet, heere, in their course, fighting; or, in another consideration, wee call the Catholicke Church, all of all Kinreds, Tongues, and Nations, who vnder one, and the same common Ensigne, of Christian Profession, giue their names to CHRIST, and are in the count of His House heere; whether they bee onlie in it, or also of it: or, to speake improperly, as, in some Cases, the Fathers doe, the Catholicke Church is the communitie of the Church, holding Trueth in relation, to Declyners there-from. But your Poet, appropriating this Title, to the first Converters, hath faulted from this Dignitie, all the Converted by them: And, thus, his Proposition, is not onlie false, but even ridiculous. For, how-so-ever the Converters of others, by an improper Speech, may be called Catholicks, as anie particular Church, holding Trueth, is called a Catholicke Church; or anie faithfull Man, a Catholicke man, because they are true partes of the Catholicke Church, in which onlie is Trueth, Lyfe, and Salvation: yet, to call anie particular, cyther person, order of persons, or companie, the Catholicke man, persons, or Church, it is an insolentlie arrogant Speech. His Assumption I distinguish. If hee affirme, That Rome first converted all Nations to the Fayth, and was the first publisher of the Gospell, it is so shameleslie false, as, I thinke, Satan might blush, to broach out such a Lie. How did Paul glorie in the LORD, (and that before hee did see Rome) that from *Ara-bia*, to *Illyrium*, he had filled all with the Gospell of CHRIST; and that, most part, where CHRIST had not betne named, nor building on anie other man's foundation? Haue all the other eleven Apostles, besides Peter, forgotten, thinke you, their LORD's Commission; of whom, wee haue no certayne record, that ever anie did see Rome? If, converting Nations to the Fayth, might appropriate to anie Church,

Rom. 15. 19. T

Mat. 2. 1. &
 Luca, 4. 2.
 Act. 11. 26.

the name of *Catholicks*; *IERUSALEM* should justlie goe before *Rome*, in this honour. For Scripture telleth vs, That the *Law* came out of *Syon*; and the *Rod of His Power*, from *Ierusalem*: yea, and all the *Apostles*, and most part of *Apostolicke* men, were of that Nation. And, next, to *Ierusalem*, *Antiochia*, may more glorie heere-of, than *Rome*: for, there were the *Disciples*, first, called *Christians*: and from thence, most part *Preachers*, past thorow the rest of the Earth. So, as *Rome*, her selfe, oweth her conversion, not onlie to *Ierusalem*, but even to *Antiochia* also: for, by your owne Confession, *Peter* did sit seaven yeares in *Antiochia*, before hee did see *Rome*: and, in *Antiochia*, was *Paul* put a-part, to preach the Gospell to the *Gentiles*. Thus, by your man's reason, *Antiochia* shall bee the *Catholicke Church*: & consequently, the Sentence of Excommunicatiō, pronounced by the Patriarch of *Antiochia*, aganst the Bishop of *Rome*, (not manie moe than an hundreth yeares a-goe) shall bee the sentence of the *Catholicke Church*.

Act. 13. 2.

Eriphilus. Your setting of *Antiochia*, against *Rome*, is both ridiculous and odious: for, *Antiochia* hath long a-goe, fallen away from the Fayth.

VI.

Eubulus. You still take that which is in question (*Eriphilus*;) for, wee pleade, that so hath *Rome*, also: for, there is still a *Christian Church* in *Antiochia*, and a succession of *Bishops*, even from *Peter*, to this day. So, as your *Rome*, hath to sit downe also in the Dust, and submit her selfe to tryall, and not impudentlie, to glorie in fayre, but falselic vsurped Titles. Yet, what-so-ever shee bee, this is al-wayes cleare, that your man hath most fallie, and shameleslic assumed, that all Nations were first converted by *Rome*, and the Gospell first published thorow the Earth, by her Ministrie.

Philadelphus. But, (*Eubulus*) you did distinguish his assumption: and, how-so-ever, you haue cleared it, to bee indeede, impudentlie false, in this Case; yet, by the distinguishing there-of, it would appeare, that you haue some Case, where-in to admit this of *Rome*.

VII.

Eubulus. I was comming to it: for, as I haue shewed his assumption false, if there-in, hee means the first out-going of the

of the Gospell, and conversion of Nations there-by: so, if by his assumption, hee vnderstand *Rome* dealing in latter tymes; when by her, all Nations, all-most, were not so much converted to the Fayth, as the Fayth of all was subverted: Shee, as the Mother-Harlot, and great mysticall *Babylon*, propyning the Cup of her abominations to all, and making the Earth drunkē there-with; so, as bewitched with her Sorceries, all were brought, to receiue the Beast's Character, Name, or Number: then the assumer deceiveth, by concluding, from posteriour perverting, to prior converting: from the Cup of Fornication, seducing the Earth, to spirituall Whooredome, to the Waters of Lyfe, issuing from the Temple; from the pretending Harlot, to the vp-right Bryde: and his prevarication, in this, bewrayeth it selfe, evidentlie, by that Example which he bringeth, to strengthen his Assumption; in a fayre Induction, forsooth, of one Instance. Hee might, I confesse, haue brought moe of this kynde: but, so, hee should haue, too evidentlie, opened, what hee wished might escape perception. This Instance, is of *ENGLAND*, which hee calleth his owne Nation: as, truelie, I had scarce conueied; if hee had not, there-after, in the last Section of his Myne, expressed it, and designed particularlie their Apostle, (as hee calleth him) *Augustine*.

Revel. 17. & 18.

1117

Philadelphus. Hee may well bee an *English-man* for vs: but I may say, for all his *Proper Ballad*, if hee were put to such hazard, in proving his native *Countrey*, as were the *Ephraimite*, at the *Doords of Iordan*, that his *Sibboleth*, would, perhaps, bring his Pate in perill. But, I pray you, (*Eubulus*) what *Augustine* was this, whom he calleth the Apostle of *ENGLAND*? was it that famous & learned Bishop of *Hippo*, who hath so well deserved of the Church, for his manie & learned Labours? but I never, eyther read or heard, that hee did ever set his foot in *ENGLAND*: & if he had, yet what interest could *Rome* challenge in that Father's Travels, who neither was a borne *Roman*, and, in the sixt Councell of *Carthage*, gave his voyce, That no Appellation should be made there, to *Rome*. Or was it some of more ancient Tymes? for wee read, in the

Iudg. 12. 6.

Ecclēsiastick Storie, That, how-so-ever the *Saxons*, or *English* Nation, came to possesse that Land, there-after, yet, that long before them, Christian Religion was planted thorow the whole Yland, so, as amongst the *Brittish*, *Pittish*, and *Scottish* Nations, were learned, & flourishing Churches.

VIII.

Eubulus. Neyther was hee that famous Bishop of *Hippon*, nor anie of more ancient tyme; but a superstitious Monke, sixe hundreth yeares after CHRIST, sent from Rome, not so much to plant the Gospell, (which, as you have sayde, *Philadelphus*, was in this Yland, some Ages before him, happily, and purely planted) as, vpon occasion offered, of a new-converted *Pagan* King, to trouble the Peace of well constituted Churches: by inforcing the Bishop of Rome his Authoritie, (whose Errand hee came) and vrging a Conformitie, in all VVorship and Rites, with the Church of Rome; even ere then, begun to declyne greatlie to Superstition, and drawing other Churches, deceitfullie, and arrogantlie, after her, to make vp the Image of the Beast. And how-so-ever, by prazoccupying the yet-rude myndes, of recent converted *Paganes*, (who, for more sciling, of an vsurped, and much quarrelled state, were glad, to currie fayour with the Bishop of Rome) he easilie perswaded them, therefore, to admit the yoke of *Roman* servitude: yet the olde planted *Brittish*, and *Scottish* Churches, resisted his Ambition, and rejected, long after, the yoke of Bondage, as is cleare in Storie. And this Politie, indeede, the Bishops of Rome, (who, ere then, were begun too ambitioullie, to affect Soveraigntie, more than the Salvation of Peoples) practized, ordinarilie, vpon great occasions offered them, to ryse, by the fall of Easterne Churches, through *Saracenske* invasion, and the great commotions, in the West, by inundation of diverse barbarous Nations: who, seizing on the best Countreyes, were soone brought to embrace Christianitie. So, as the Bishop of Rome, (in whose favour, was esteemed, no small moment) catching quicklie occasions, and ingyring him-selſe cunninglie, and mixing with their Partialities: and, thus, easilie besetting, simple, and superstitious People, induced them to

drinke

drinke deeplie of the Cup of Fornication. Thus, to favour *Phocas*, in murdering his Master, and vsurping his Crowne, was hee proclaymed, *Vniuersall Bishop*. Thus, to countenance *Pepin*, Constable of *France*, in the vsurpation of his Lords Kingdome, the other subjected to him, the *French Churches*: al-be-it, a good space after, they yetlded but wayward obedience. And, thus, when hee perceived, the *Eastern Emperours* (who were his kyndlie Liedge-Lords) so farre weakened, as neyther could their Friendship greatlie helpe him, or their hatred hurt him; hee shooke off all Alleadgeance, parted their Spoyles, with *Charles-Mayne*, and turned him-selfe to the strongest. Now, then, what an impudencie is this, (for prooues, *That all Nations, were first converted, by the Church of Rome, & the Gospel first published thorow the earth by her*) to bring such late Practises, in a begun, and, not-little-advanced-decay, of al Truth, from primitive Puritie, (while, so, in GOD'S justice, & *Satan's* malice, the *Mysterie of Iniquitie* was a-working) and, there-vpon, to arrogate, vnto *Rome*, the Title of the *Catholicke Church* & Where-as, for this subverting of the Fayth of all, *Shee is the Catholicke Whore; even Myssicall Babylon, the Mother of Whoredoms, & Abominations, in all the earth.* But (*Philomathes*) to let this passe, and giving, it were true, that the Church of *Rome* had converted all Nations, and had bene the first Publisher of the Gospel, thorow al; & that this might also vindicate to her, in that Case, the Title, at least, of a *Catholicke Church*; what shall your man conclude here-vpon, but, that *Rome* was, then, a *Catholicke Church*; which we heartily acknowledge of her, at first: but what maketh that for *Rome* now, if the earst faythfull Citie, hath become an Harlot, more than for *Hierusalem*, & *Antiochia*, who, once, might glorie here-of, more than shee, and yet, now, haue fallen from all Clayme, because they haue not abidden in the Truth?

Revelat. 17.

Philomathes. I must confesse, That the Instance brought, is of too late ryme, to prooue the first publishing of the Gospel. Yet, I can not, but much marvell, that you make so smal account of that helie *Asian*, *Seyn* & *Augustine*, as, disdainfullie, to call him, a *superstitious Monke*, & *Disturber of the*

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page

peace of quyet Churches : who, how-so-ever, I grant, hee was much posterior, both in Gifts, and Tyme, to that Great Bishop of *Hippon* : yet hath hee beene, al-wayes, esteemed, a singularlie holie, and learned man : and, how-so-ever you might denye this of him, yet to *Gregorie*, Bishop of *Rome*, who employed him, your owne Men are forced, to giue the Commendation, both of Learning, and Holinesse.

IX.

Eubulus. I doe not judge so hardlie of your *Austin*, but that hee might bee a Christian, and a holie Man : and this same, and more also, I will yeelde, of the first *Gregorie*, Bishop of *Rome* : but neyther of two can bee freed, of beeing, in manie thinges, too superstitious : and, it was no wonder, in that declyning tyme, though they were taint, with the Evils, where-with the Bodie of the Church, in common, was even much affected. And, of your *Austin*, I must say this more ; That eyther Christian Prudencie, or Charitie, or both, were much lacking in him : who, for so frivolous a matter, as was the different keeping of *Easter Day*, and some other such *Romane Rites*, did not sticke to disturbe the Peace of all the Churches in the Yland. Where-in I will get, with mee, *Gracie Suffragaters*, *Irenaeus*, Bishop of *Lions* ; and *Polyrates*, Bishop of *Ephesus* : who, foure hundreth yeares, all-most, before your *Augustine*, did sharplie rebuke *Victor*, Bishop of *Rome*, for intending anie such Quarrell, to the perill of the Churches Peace.

Philadelphus. You sayd, (*Eubulus*) that, by foure Reasons, their Poet preised, to appropriate the Note of *Vniuersalitie*, to the Church of *Rome*. You haue answered the first : I pray you, let vs see, what weight the rest doe carrie.

X.

Romans, I.

Eubulus. His second Reason, from the first Chapter, of the Epistle, to the *Romans*, is this :

Whose Fayth was renowned, spoken of, and published thorow the Worlde, they must bee the Catholicke Church.

But, the Fayth of the Church of *Rome*, was renowned, spoken of, and published thorow the Worlde :

There-fore, the Church of *Rome*, is the Catholicke Church.

Now,

Now, to anie, having common Sense, this Argument is chryse, and foolishly, faultie: First, in that by Equivocation, against the Apostle his meaning, he reasoneth, from Fayth, which signifieth that spirituall Vertue, begotten in vs, by the holie Ghost, and which shyneth, and sheweth it selfe, in the zealous, and pure practise of Pietie and Loue: to Fayth, taken for the Doctrine of Fayth. Secondlie, the commendation, and that thorow the World, of the Fayth (in which so-ever of the two significations) of anie one particular Church, which, perhaps, is singularlie exemplarie there-in; maketh not that Church, there-fore, to bee the *Catholicke Church*, (so to seclude all other Churches:) it may well bee an Argument, that in some sense, shee may bee called a *Catholicke Church*. And what can this prayse vindicate more to Rome, than the same commendation, as amplie, and by the same Apostle, given to *Thessalonies*? Or, shall one Woman (the annoynter of CHRIST'S Bodie) bee, there-fore, the *Catholicke Church*, because the LORD Him-selfe fore-tolde, and it hath accordinglie come to passe, *That where-so-ever the Gospell should bee preached, that which shee had done, should bee spoken of, to her prayse?* Thirdlie, hee is still ridiculous, in reasoning, from *Rome was*, to *Rome is*: *Rome had*, *fifteen hundred years agoe*, the commendation of a *Catholicke Church*: there-fore, *Rome is now a Catholicke Church*. By this Logicke, one from *David*, might conclude of *Herod*: from *Phineas*, of *Cajaphas*: from *Rome*, a chaste Matron, to *Rome*, a common Strumpet: from the *Bryde*, to *Babell*: from a living, vigourous, and healthsome Bodie, of a dead, corrupted, and stinking Carion.

1. Theff. 1. 8.

March. 26. 13.

Philadelphus. Verilie, it is wonder, that men are not greatly ashamed, to dallie so Childishlie, in so serious matters: but let vs, now, heare his third Reason.

Eubulus. You shall see, a sticke of no better Stuffe. His Argument is this:

XI.

This is a sure Condition of the *Catholicke Church*, vnder the Gospell, That, by her, is offered to GOD, a cleane Sacrifice, from the ryling of the Stone, to the going downe

downe of the same.

But, no Companie offereth to GOD, a cleane Sacrifice, from the ryling of the Sunne, to the setting of the same, but the Church of Rome.

There-fore, the Church of Rome, is onlie, and properlie, the Catholicke Church.

The Proposition, of this his Syllogisme, hee taketh from the Prophet *Malachie*. His Assumption, hee prooveth, stronglie, for-sooth, by an vndenyable Trueth; *That, Onelie, the Church of Rome, offereth all-where, the holie Sacrifice of the Masse.* Which, hee maketh no question, but that is the onlie cleane Sacrifice, offered to GOD, all-where, from the ryling, to the setting, of the Sunne. And, thus, hee thinketh, his Conclusion can not fayle him.

Eriphilus. And so I thinke, also, (*Eubulus*) and, I hope, shall thinke so still, for anie Answer you are able to make there-vnto: how-so-ever you would seeme, for-sooth, to make a verie light account of it; and would, according to your manner, laugh-over those Argumentes, which most pinch you.

XII:

Eubulus. Then, advert what I haue to say, and thinke, syne, what you please. The Condition of CHRIST His Church, set downe by *Malachie*, (whence the Poet bringeth his Proposition) I acknowledge, according to the Prophet his sense, and wordes; which your man (*Eriphilus*) resumeth deceitfullie. The wordes are these; *From the ryling of the Sunne, to the going downe thereof, My Name shall bee great amongst the Gentiles, and, in all places, Incense shall bee brought to My Name, and a cleane Gift.* These cleare, and distinct wordes, cyther ignorantlie, or fraudfullie, your man obscureth, perverteth, and involveth, to darken the difference betwixt expiatorie Sacrifices, or, Sacrifices for sinne, and other Oblations, of Prayse, or due Worship: vvhich, both, in their diuerse Types, are most distinctlie pur; and, in the Anagogicke Veritie, must bee diuerselie considered. And, this, your man doeth, to bring

Malach. 2. 11.

bring some Colour to his Assumption, which is impudentlie false. Neyther will the Offering of your Messe, (which is neyther cleane, holie, nor a Sacrifice, but a most sacrilegious prophanation, of an holie Sacrament, and the most detestable Idolatrie, that ever was defended for good Worship) appropriate to Rome, the Offring, all-where, of Incense, and a cleane Gift, to the LORD.

Are you so shallow a Man, in Scripture, (*Eriphilus*) that you know not, how all true Christians, anie-where, being made Kinges, and Priestes, to GOD, in CHRIST, doe offer vp to Him, the Sacrifices of Prayse; even the Calues of the Lippes? Doe wee not offer vp our selues, an holie, living, acceptable Sacrifice; even our reasonable Service? What-so-ever workes of Charitie wee, in the feare and loue of GOD, performe; are they not Sacrifices? and, accepted in CHRIST? *To doe good, and to distribute, forget not; for with such Sacrifices, GOD is well pleased,* sayeth the Apostle. Is not the Liberalitie of the *Philippians*, by the same Apostle, called, *A Sacrifice of sweet Savour, and acceptable to GOD?* Your Man his whole Senses haue beene drowned in his Challice, when, so doltishlie, hee forgot him-selfe, as, to leaue no cleane Offering in the Church, but his monstrous *Messe*. As for anie other Sacrifice for sinne, but that one, and once for all, offered, wee acknowledge not: So, as your Messe may be well relegated, to sicke Swyne, for whom (vpon conueaned pryce) your Men haue mumbled out a million.

Now, as your Questioner playeth the Cavillatour, both in that hee confoundeth diuerse kyndes of Sacrifices, and, also, that hee acknowledgeth not, (with cleare Scripture) anie other cleane Oblation, in the Christian Church, but the Mischiefe of the *Messe*: So, hee illudeth, more-over, by reasoning from Sacrifice, and Oblation, figuratiuelie, and allegoricallie, spoken of, to Sacrifice, and Oblation, in proprietic of signification: from typicall speeches, concluding not allegoricallie, but properlie, and, that, most ignorantlie, & foolishlie. The Prophets, fore-speaking of CHRIST His

Rev. 1. 6.

Hos. 14. 3.
Rom. 15. 16.

Heb. 13. 16.

Phil. 4. 18.

Heb. 7. 27.

Kingdome, doe, ordinarilie, expresse the Condition thereof, vnder Legall Types, where-by it was fore-shadowed. Which is so evident, in all their manner of Dispensation, as it is marvell, if anie dare pretende, to misknow it. Speaking of the Conversion of Nations, and, of their Association to the Church, they prophecie, That all Nations shall come yearlie, and worship at **HIERUSALEM**. Which, to vnderstand properlie, it were to bee a proper Asse in Divinitie. For, expressing of the great measure, of Light, and Knowledge, vnder the Gospell, they prophecie, That all men shall see Visions, and dreame Dreames; to declare, that the Worship of **GOD**, shall bee no more tyed to anie one place; but that all-where, who worship Him, in Spirit, and Trueth, shall bee accepted. *Isaia* telleth of three Altars, to bee erected; one in *Iudea*, one in *Assyria*, and one in *Egypt*. And thus, to show how the worship of **GOD**, should bee no more confined within the *Iewish* nation, or precinct of *Canaan*, *Malachie* fore-telleth, That *Incense*, and a cleane Gift, shall bee offered in all places, and, that the Name of the **LORD** shall bee great, from the rising of the Sunne, to the going-downe thereof. And, howe will you, out of this, make your monstrous *Pesse*? or, out of your *Pesse*, make the miserable *Pongers* thereof, to bee the *Catholicke Church*, except, first, you make *Mules of Men*? Or, is there anie, eyther Shame, or Sinceritie in disputing, when, vpon typicall Prædictions, Conclusions are inferred, in proprietie of Signification?

Philadelphus. You haue (*Eubalus*) made this their Sacrifice so vsavourie, that I long to bee from it. I pray you, what is his fourth Reason?

XIII.

Eubalus. Because (*Philadelphus*) the smell of the *Romish Incense*, I perceiue, is to you some-what loathsome; for your Refreshment, you shall now haue an Argument, to laugh at; if this may not moue *Eripilas*, to count it invincible. Advert, then, a deadlie Demonstration. *David* sayeth, in the cyghteenth Psalm, *And their sound went thorow all the*

the Earth: Therefore, the Church of Rome, is the *Catholicke Church*. If one were set, in scorne, to play a part, to the Partie's disgrace, whom he representeth; could he haue fished out, thinke you, a syner Argument, than this is? *David*, in the nynteenth Psalme, (which some make the eyghteenth) sheweth, how GOD hath, in His works, so playnlie manifested Him-selfe, as no Nation in the world, can pretend any excuse of ignorance. *Paul*, in his Epistle to the *Romanes*, for taking from obstinate *Iewes*, all excuse, of their induration agaynst the Gospell, because the same was so playnlie, largelie, and powerfullie preached; he, to this ende, citeth, and verie pertinentlie, the wordes of *David*. But, I pray you, by what Logicke will it follow here-vpon, that the Church of Rome, is the *Catholicke Church*; more than the *Deuill*, and his angels, who compasse the Earth, continuallie, roaring, & seeking whom they may devour? or, then, the busie Emissaries of *Satan*, who compasse Sea and Land, to make a Proselyte, and make him double the chylde of the *Deuill*? We affirme, That the Gospell, at first, was so playnlie, and plentifulle, offered to the World, as, that, most iustlie, for the contempt there-of, and because men loved Lies, better than the Truth; therefore GOD gaue men over, to strong delusion, & effectualnes of error: whereby *Satan* obtained a throne in the Temple, all the Earth folowing the *Beast*. And, that now again, that man of Sinne, by the revived light of the Gospell, is so clearlie revealed, as, who will not come out of *Babylon*, are willinglie blynded, and worthilie part-takers of her judgements. And now, (*Philomatbes*) as I thinke, I haue answered to all your Rymer's foure Reasons, where-by hee would conclude *CATHOLICKE*, to bee a Marke of the Church, and proper to *Rome*. If you haue ought to reply, speake it: other-ways, let vs heare more of your Man his Musicke.

Philadelphus. No: but, by your leaue (*Eubulus*) my Song was first tabled. And you shall haue it short: For it is in honour of the Church of *Rome*, vvhich is daylie shortening,

Rom. 10. 12.

Iob. 1. 7. and
1. Pet. 5. 8.

Matth. 23. 12.

*If Catholicke, can not a Marke bee counted,
 And shamelesse, as if it bee assumed:
 If waylie Rome, vnnus now of Vertues wonted,
 When shee is but a Carion consumed:
 If ou'r the Saynēt's shee prouddie hath presumed:
 Her Sacrifices, if they bee but sinne:
 That Mother-Whoore, if duellie Shee bee doom'd:
 If all Her Silver, turned bee in Tinne:
 If Apostaticke, more than Apostolicke:
 Shee claymes, unkyndlie, to bee call'd Catholicke.*

*Philomathes. What-so-ever might bee replied to you,
 (Eubulus) yet I will not insist farder, at this tyme. But,
 seeing that Philadelphus is so poeticallie disposed, as hee
 must vent his Verses, I will sharpen him, with a new Sub-
 ject, where-on to meditate his next Sonnet. Thus, then,
 our Man speaketh, of CONTINUANCE.*



CHAPTER IV.

CONTINUANCE.

But yet, in it
 shall bee a tenth,
 and it shall re-
 ceigne, and shall
 bee eaten, as a
 Teil-tree, and as
 an Oake, whose
 substance is in
 them, when they
 cast their leaues:
 so the holie seed,
 shall be the sub-
 stance there-of.

Isai. 6. 13.

*Confortudo no-
 pedire non debet,
 quo minus veritas
 transiret; non*



*His is another Marke, most sure,
 The Church of CHRIST must still endure;
 According as our Saviour sayd,
 When for Saynēt Peter Hee had prayd:
 Simon, thy Fayth shall never fayle:
 The Gates of Hell shall not prevaile.*

*The holie Ghost, your Comforter,
 Shall remayne with you ever more:
 And I, My Selfe, your surest Friend,
 Will bee with you, vnto the ende.*

Saynēt

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*Saynēt Paul sayeth the same Speech;
There shall bee al-ways Men to preach:
Apostles, Doctors, and the lyke,
Into the Church Catholicke.
If these bee not the Church of Rome,
Then will I bee converted soone.*

Eubulus. You must not expect of mee, (*Philomatbes*) that I will, so vnprofitable, spende tyme, as to list out, narrow-lic, all your Man's grosse Over-sights; because I eye but the mayne poynt: and, there-fore, you have not to thinke, that eyther I spye nor, or doe approoue, what in him I passe over, vntaxed. For, as, heere, hee vaynlie, and ydlie, payneth him-selſe, to prooue a poynt, which no man will denye, (*That the Church continueth al-ways:*) So, for proving heere-of, to alleadge, the particular Promise, made to Peter, *That his Fayth should not fayle*, hee is ridiculous, and sophisticall. For, in that place, the LORD speaketh of Peter's particular Fayth, that Spirituall Vertue, begotten in him, by the holie Ghost, which was his Victorie, where-by hee over-came, in that his temptation: and not the Doctrine of Fayth, as your Man hath, now, twyſe, dotingly, expounded. As if the Falling, or Standing, of the Church, did hang on anie one particular Man his Apostasie, or Stabilitie. Hee, no lesſe audaciouſlie, fathereth a Lie, on the Apostle Paul, (*That, al-ways, there shall remayne Apostles in the Church:*) For, except hee escape, by æquivocation, it is most certayne, that, in the most proper, and strict Signification of Apostleship, as it was an extraordinarie Function, but for a tyme, till the Foundation of the Church should bee layde, and the Canon closed: So, how-so-ever others, succeeding in Pastorall, and ordinarie Offices of the Church, and teaching the same Doctrine, and so keeping the Foundation layde by them, are, truelie, the Successours of the Apostles: Yet, that anie did succede to the Apostleship, it is extreamlie false. For, the Church being constituted, extraordinarie Offices ceased, as did the extraordinarie Gift, and manner of

*confessio
virtute virtutis
est erroris, quia
propter rebellionem
sua sequuntur in-
ritatem. Cyprianus
ad Pompeianum.
Nova et pere-
grina confenda
sunt quia Christus
non docuit nec
omnia quae vetera
sunt admitti de-
bent. Iulianus.*

I

Calling, which maketh the Office, And, I even mize, if your owne Men, will not judge, this your Poet, worthie of punishment, that will haue Apostles continuing, al-ways, plurallie, in the Church: seeing you all doe account this Dignitie singular to the Pope, who onlie, now, in all the World, takes to him-selfe, the Monopolie of Apostolicall Benediction.

Philomathes. It is the mayne poynt, where-in wee would bee resolved. For these other things, I am not to make Argument. Can you, al-ways, deny, but that CONTINUANCE, is a proper Marke of the Church?

II.

Eubulus. It is no more a proper Note of the Church, than Colour and Stature, are proper Notes of a Man. And, (that I forget not my promise, as I come on them, one by one, to shew, the vayne sophistrie of your man's mayne Proposition, in all) I affirme, That, as *Vniversalitie* was foolishlie brought by him, for a discerning Marke, betwixt Acclaimers; so, also, is this, of *Continuance*: not, that I deny it, to bee an attribute, and common accident: for, certaynlie, since her first beginning, the Church both hath continued, and shall continue al-ways. But, doe you holde this good Logicke, in your man, (*Philomathes*) of common accidents, to conclude, that they are proper Notes, and discerning Marks? you know, that *Proprium*, is but one of diuers kynds of Predication: and, that what-so-ever, is proper to any thing, it conueaneth (as Schooles speake) *Omni soli, & semper*: that is, To all, to onlie, and al-ways. But, *Continuance*, could not bee sayde of the Church, *Semper*: that is, at all tymes. For, at the first moment of *Adam* and *Euaes* Creation, (who were the Church) *Continuance*, of them then, had bene no true Predication, when as yet, no tyme had run. Besides, what-so-ever is a proper Note, it is so converted with the subject, where-of it is the propertie; as that, if *Continuance* were a proper Note of the Church, then, as none could be the Church, but which had continued, and did still continue: so, what-so-ever did continue, behooved to bee the Church, which you see, were extreamlie absurd. For, Heaven, and Earth, continue to this day: Satan, continueth a Liar, and a Murtherer, from the beginning,

ginning; and his Children continue Liars, and Murtherers, lyke their Father: and the evill Seed continueth, even amidst the good Seede, in the Lord's owne Fielde, till the last day of separation. So, as if with anie probable shew, your man would had *CONTINUANCE*, counted a concluding Marke of the Church, hee should haue added there-to, this Modification, That, what companie hath continued in the true Fayth, and Worship of *CHRIST*, that is His true Church. But, then, if hee should assume, that the Church of *Rome*, hath onlie continued in the true Fayth, and lawfull Worship of *CHRIST*, wee will denye it, as extreame lie false: and, tell him, that hee continueth impudent, to assume the Question. And, thus, you may perceiue, (*Philomatbes*) that your man's most lykelie Marks, yet are no proper Markes, till they bee modified, by that one, and onelie demonstratiue, and truelie discretiue Marke, which at first I layde downe vnto you.

Philomatbes. But, (*Eubulus*) you must not escape vs at so cheape a rate. For, even vpon *CONTINUANCE*, a common accident, as you call it, I will establish our man's conclusion, for the Church of *Rome*. You will confesse, that the Church of *CHRIST*, hath continued al-ways, since her first beginning, and must al-ways continue, till her *LORD*'s returne: so, as shee can never fall away, absolutelie, from His Light, and Lyfe.

Eubulus. This, I heartilie yeelde you.

Philomatbes. You will yeelde mee this also, That no companie can be sayd, to continue in the Truth, Light, and Lyfe of *CHRIST*, which continueth not, in anie profession of His Name, or worship there-of, at all. For, to vse your owne comparison, al-be-it Colour, and Stature will not conclude, of the thing coloured, and quantified, that it is a man: yet this will bee a sure Position, That what hath neyther Colour, nor Stature at all, it can bee no man.

Eubulus. This, I yeelde you also: but where-vpon, you may see, that your conclusion, shall bee but negative, to exclude vpon defects, & not affirmatiue, to argue vpon demon-

Antine Markes.

Philomates. Then, advert, how I will, even affirmativelie, conclude, for the Church of Rome:

That Companie hath onlie cōtinued, in the true Light, and Lyfe of CHRIST, (and so is His Church) which, onelie, of all others, hath retayned HIS Name, or anie Worship there-of.

But, for manie Ages, the Church of Rome hath onlie, of all Companies in the Worlde, retayned the Name of CHRIST, or anie Worship there-of.

There-fore, the Church of Rome, hath onlie continued in the true Light, and Lyfe of CHRIST: and so, onlie, is His true Church.

Eripbilus. You finde, perhaps, *Eubulus*, that our Syllogismes, are poynted also.

V.

Eubulus. I will presentlie prooue, what eyther Poynt, or Edge, it hath; and, how piercing so-ever you presume it to bee, (*Eripbilus*) yet make it to bee found as phlegmaticke, as you are cholericke. Of your Syllogisme then, *Philomates*, (where-by you conclude no thing to *Romes* advantage, if any other Churches may bee shewed, to haue continued in anie Profession, or Worship of the Name of CHRIST) I grant the Proposition to bee true: for, no question, but that onlie with-in the compasse of the visible Church, and vnder the common Ensigne of Profession, the true Church, and all true Christians, are, and haue continued, al-ways. And, as where-ever the Ensigne is, and the Name of CHRIST professed, how corruptedlie so-ever it bee in common, yet, there, possible, yea, probablie, (I durst say assuredlie) are some true, though weake, Christians: So, where that Name is not at all named, nor anie worship there-of, there no Church can bee sayde to bee at all. Your Assumption is both false, and deceitfull. And, to shew it evidentlie to bee such, if I should but oppose to you, the *Aethiopian*, and *Indian* Churches, which haue continued, and not onelie without anie Communion, but al-most withiout anie knowledge of the Church of Rome; what could you finde, to say, against these Instances? but,

I will

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I will bee so indulgent, vnto you, as not to vrgē them on you: I will, other wayes, sufficientlie, so discover the deceit of your Assumption, as the falsehood of it may bee cleerlie seene: for it containeth a double fallacie, one in the name of the Church of Rome; the other, in that which is affirmed of it. For, if by the Church of Rome, bee vnderstood, the whole bodie of the visible Church, on which, for some Ages, by craft and ambitious vsurpation of *Antichrist*, in-throned in the Temple, the Character, Name, or Number of the *Beast*, were imposed in common: how-so-ever thousands, ever were in that communitie, who, rejecting, and detesting them, retained the Name of the Lambe His Father, and Character there-of, and were of the 144000 sealed ones: and, manie, who, in simplicitie, received the Name, or Number of the *Beast*, yet never received his Character. Then, sophisticallie, and deceitfullie, you reason from the accreſſing Sore, and Gangrene in the bodie, (and of which Sore, the name is but impropertie and tyrannicallie imposed on the bodie) to the bodie affected there-with. When wee pleade agaynst the Church of Rome, wee pleade not agaynst that bodie absolutelie, where-in that evill was, and that so farre obtaining, as it named the bodie after it selfe, (while the Church of GOD dwelt, even where *Satan's Throne* was) but wee pleade agaynst the evill, in, but not of, the bodie: not agaynst all, who were called the *Roman Church*, or *Papists*, or were counted of that number: But agaynst *Papalitie*, or *Antichristianisme*. Not agaynst all, who were, thorough common Contagion, perhaps, lightlie touched, or taintēd with the Evill; But agaynst the Characterized company, *Antichrist* his mancipared Slaves, and in whom the pestilent Evill, had eaten vp all true lyfe, and sense. So, as in this Case, for arrogating anie poynt, to the mischief which wee oppugne, to oppose vnto vs, the common bodie, even heavilie affected, and, in common, over-gone with it; it is no lesse absurd sophistication, than if one should confound the Dropsie, Jaundies, or Gangrene in the Bodie, with the Bodie in which they are, and drawe Conclusions from the

Revel. 19.

Revel. 14. and 15.

Revel. 2. 13.

one, to the other. If all the Bodie, were the Evill, then were there no Bodie. But, even a sicke Bodie, is yet a Bodie: and, how-so-ever so affected, in common, and, no part appeareth to be fullie free, but, that the Sore possesseth all: yet, so long as the Bodie liveth, and mooveth, performing naturall Functions; it evinceth, that some Noble partes yet resist the Disease; so as the Bodie, al-be-it heavilie affected, yet dieth not: yet, getting the true Medicine, and Divine Purgation of the Word and Spirit, will expell the Evill, and notie Humour, and recover Health; as Experience hath proved clearlie, in manie Reformed, both Churches and Persons.

Thus, (*Philomathes*) if in your Assumption, you meane, by the Church, that whole Bodie, absolutelie, on which that Name was fraudfullie, and tyrannicallie, imposed: then you conclude not your Poynt, but deceive, by *Æquivocation*, (*Ad dici, ad esse*) from *So called*, and, wronglie called, to *So is*; confounding that knowne Distinction of Logicke, τὸν οὐτως, καὶ τὸν λεγόμενον, where-of I spake before. And if, by the Church of Rome, you signifie the *Papalitie*, and Evill in the Bodie, which wee impugne, (as you must, if you evince ought agaynst vs) then is your Assumption clearlie false. For, both before that Evill invaded the Bodie, the Bodie was: and, even at the tyme of the waxing Sore, yet still continued, brooking some healthsome remnant of Spirituall Sense, and Lyfe: and, now, at last, by the Medicinall Vertue of the Word, and Spirit, is recovering Health, and destroying the, formerlie, destroying Disease.

This will bee yet more cleare, by the discoverie of that other Fallacie, where-by, in this Case, of the Churches continuance, your Men partlie illude, and partlie are illuded. For, because the Church continueth al-ways, they esteeme, and conclude falselie, That, there-fore, shee continueth still in one, and the same Condition of Light, and Lyfe: that is, That Trueth, and lawfull Worship, hath al-ways helde place, and borne sway there-in, in common: so as what-so-ever Companie, or Doctrine, most, in common, obtayned, and carried Vogue, that was the true Church of *CHRIST*, and

CHAPTER IV.

and the true and Orthodox Faith. And this is most absurdly false, and evinced to be so, not onlie by evident Experience, but also by cleare Scripture. For, albeit the Church, & Truth in her, hath continued alwayes; yet hath she bene subject to manie Wrestlings, Victories, Kychings, and Eclipses: Shee is some-tyme darkened, (sayth Augustine) and is, as it were, over-clouded, with multitude of Offences: some-tyme, by tranquillitie of tyme, payes & free she sheweth herselfe: some-tyme is covered, and troubled with the waves of tribulations, and tentations. We confesse, that the Church hath continued alwayes; but not as the presuming *Whore* boasteth, I sit, being a *Queene*, & shall see no mourning: but, oft-tymes, afflicted, & crossed with tempest, & having no comforter. She hath still continued, but, as a Woman, (even at first, while shee was yet cloathed with the Sunne) traveling, and crying out, with payne: next, persecuted cruellie: thirdly, fleeing to the *Wildernesse*: fourthly, larking, and fed there, while the beatt of Satan's power maketh the Earth to follow him, by false pretence of the Lambes horns. She hath continued alwayes: yet so, as sometime (while the Earth, Sea, Founneyns & Rivers, Starres, Sun & Moone, are eyther, first, in a great part, burnt, corrupted, made bitter, eclipsed, or totally, at last, darkened) she consisted of a few secret sealed ones, exempted, in GOD'S merciful care, frō a common evill. Sometime, againe, she is of a number innumerable, with *Palme* in hand. Her state hath bene, sometime, as the temple closed, in relation to al the holy citie, & court of the reple, trodden vnder foot of the *Heathen*: her Pastours, some-tyme, few, secret, ministring within the Temple, in sorrow, for prevayling Evils; yet long without blood-shed, as being vnperceiued. Sometime, again, vpo application of the true measuring Reede, (for discerning the true Church, within the compas of so importable an impietie) cruelly murdered, & barbarouslie intreated, evē with applause of the World. Sometime, again, in greater vigour, terrifying their enemies, &, in open view, flying thorow the midst of Heavē, with the ever-lasting Gospell; & separated from incurable Contagion, to come vpo *Earth*. Sometime, as now at last, comming so down on the earth, as it is all lightened, with the glorious shyning of the Gospell.

ad vincula
cp. 48.

Revel. 18. 7.
Isai. 54. 26

Revel. 12.

Revel. 13.

Revel. 8. and

Revel. 14. and

Revel. 7. 9.
Revel. 11.

Revel. 14.
Revel. 11. 12.
Revel. 18. 2.

2. Thes. 2.

Revel. 13.

Revel. 14.

Wee know, that the true Church hath continued al-ways: Yet so, as in a common Apostasie, where-by Antichrist obtained a Throne, even in the Temple of GOD; and all the Earth followed the Beast, receiving his Character, Name, or Number, (while to the Beast his wondering Sectators, and charactized Slaves, it appeared impossible, that anie such Companie could bee) these consisted of 144000 secret, sealed, and chaste ones, following the Lambe; and having a powerfull, and plentiful Dispensation of Grace, and a sweet sound of well-tuned Harps; al-be it none could eyther heare, or learne, their Song, but them selves.

Finallie, wee acknowledge, That the Gates of Hell never prevayled, or shall prevayle, agaynst the Church: but yet, they have often assayed her, strangely. And thus, in what-so-ever sense, your Assumption, Philomathes, (That the Church of Rome, hath onely, of all Companies in the Worlde, for many Ages, retayned the name of CHRIST, and anie Worship there-of) is eyther deceitfullie sophisticall, or evidencie false. And so your Conclusion cometh to nought.

Philadelphus. This poynted Syllogisme of yours, (Euphilus) Eubulus hath so blunted, as it will scarce serve to pricke a Pudding. And if neyther CONTINUANCE can bee a proper Marke of the Church; and being modified, so as it may best seeme to bee one, yet is falselie assumed of Rome, I see no better Conclusion, but that wee let her continue the Mother of Whoordomes, and that wee seeke the BRYDE, vvhether Shee may bee better found out.

Of Propers, it's a Propertie, that ever
Of their owne Subjectes, they are sorely sayde:
Satan shall nev'r CHRIST from His Church dissever.
Continuance yet can not, tho, bee made
Her proper Marke: let see how soon it had
The verie moment of her first Creation.
Some tract of Tyme must bee, of force, fore-layde,
Where it is made a proper Pradication.

This

CHAPTER IV.

This Poynt is als accorded amongst Clerks,

No Common Cases can bee Proper Marks.

Philomathes. Well, (*Eubulus*) giving you, that the Church continued not al-ways in one, and the same Condition, of obtrayning Truth; and, that, possible, Errour might haue prevailed in the whole Church, in common, but not universallie, in each within it: yet, except some visible, and seene Companie, (how small so-ever) may bee produced by you, who have professed your Faith, & Doctrine, to whom you may, with anie show of Reason, acclayme the Title of the true Bodie; & so, lay over, on vs, the name, and blame, of the Sore: vvhich is all your reasoning, but a poore, and verie improbable Paralogisme. *A posse, ad esse, as Schooles speake.* And the poynt of our Syllogisme, is not yet so farre blunted, as *Philadelphus* would make it.

Eubulus. To evince the possibilitie, is sufficiently meeteth all your Men: who, agaynst our Demonstrations, of GOD His Truth with vs, and the Apostasie of the Church of Rome, oppose, al-ways, and onlie, to vs, the impossibilitie, that anie such Case should befall the Church. So as mine Argument is not, as you speake, *A posse, ad esse*: but, of that where-of wee evidently evince the *Esse*, and you denye the *Posse*, to cleare the certaintie of both. But I see whether you tender for you come now, to vnder-propp your declining CONTINUANCE, with as weak a Warrant, of VISIBILITIE; vvhich is your Man's next Marke, & which I have all-readie, so warrest, with that which hath bene sayd to CONTINUANCE, as I shall haue but small neede to hege the Proppes; that, so, both may tumble downe, in the Dust, together.

Erasmus. I pray you, (*Philomathes*) goe farward, to the Marke of VISIBILITIE; vvhich, is the Continuance of the Church, commeth most fitlie to bee considered. And this Marke shall best cleare our Church, and make *Eubulus* to bee seene, in all his Subtilties. For, so shall a Church bee found to haue continued, if shee hath continued visible. And you

will perceine *Isabell* so pinched, with this Note, as he will vanish away, in his *Inuifibilitie*, and will giue vs a Church, continuing, for-sooth, a thousand yeares, by miere imagination.

VII.

Isabell. If I did so farre distrust our Cause, (*Eriphilus*) as that I would, there-fore, seeke to escape by Subtilties, why would I haue suffered my selfe, (and that vnnecessari-ly) to bee drawne a-side, by you, to so ydle a Disputation, about that, where-of it is shame, for anie resolved Christian, once to make question? For, how-so-ever, that, for *Philo-math* better satisfaction, I was, and am, contented to deale thus; yet, what a senselesse thing, in effect, is this, That the Truth of G O D, (so clearlie revealed, and, which, by anie, having Spirituall Eyes, is as easilie discerned from Er-rour, as Light is from Darknesse) for Man's wayne humour, should bee put to this forme, and Rule of Tryall; That, ex-cept it may bee cleared, where, and with whome, it hath vi-siblie continued, wee will prowdlie, and rebelliouslie, reject it. Which is no lesse, yea, much more, both ridiculous, and vnjust; than, if the Sunne, long tapped vp, vnder Clowdes, and, there-after, breaking forth, brightlie, should, there-fore, by Dolts, bee denyed, to bee the true Sunne; and, that it were but some Counterfeyt, and never-before-seene Co-met. Because, for-sooth, their weake Eyes had not conti-nuallie perceived, all the particular progresse of it. Where-as, in anie true Sparkle of a Godlie, and Christian Disposi-tion, and right Spirituall Wisdome, wee should thus reason: This is, euidentlie, the Truth of G O D; and, there-fore, how-so-ever it hath not appeared, to continue, or keepe place; yet, I am certayne, that it hath never, all-to-gether, fayled, from amongst G O D His Children. And, his is Hæresie. There-fore, howe great place so-euer it hath had, or, how long so-euer it hath borne sway, even in the Holie Citie, and Court of the Temple, yet it is clearlie to bee ca-sten out. And, in the beginning of our Dispute, I layde such Groundes, of the Evidencie, and Sufficiencie of Holie

Script

Scripture, for full Resolution, in these Poyntes, as I might, well enough, haue excused my selfe, from diuerting, thus waynlie, with you, to these Questions, eyther of Continuance, or Visibilitie; if I were in anie such perill, by your Prerogatiues in them, as you praesume. But, this cleareth you, (*Eripbilus*) that you are, now, come to your strongest piere for anie feare where-of, I will not yet so farre vanish, as you wiene: But, even dismasking your Man, of this vayne, and so-much-vaunted-of Visard, of Visibilitie, I will, GOD willing, shew him, in discerning of GOD His Church, to bee visiblie blynde: and, will not giue you a Church, by imagination, but, continuing, all-wayes, reallie, and visiblie, though not to Mules.

Philomathes. Verilie, you make mee, though not to vanish, yet to wonder at a little; That you confesse, the true Church, to haue beene all-wayes visiblie: and, will make me wonder, yet more, if you performe what you promise. For, I ever imagined, that all your Defence, in this Poynt, had beene, to claime vnto the Invisibilitie of the Church. But, you haue sharpened mine Appetite, to heare you of this Matter. Thus, then, our Poët speaketh of this Marke.



CHAPTER V.

VISIBLE.



*His is another Marke most cleare,
The Church of God must still appeare,
As a Citie upon an Hill,
Shyne, and continue still,
As a light, on a Candle-sticke,
Such is the Church Catholicke.*

*Regis enim pa-
re facit asserendum
non parit religio
Christiana: aut
ex consuetudine
vera, sed illud
torres habens pla-
tinas, & autem
tatem ab hominibus
sunt facta. Sic
ide continet qd*

*in the Arduous,
M. 3. aduersus
Gentem.*

*Gregor. Ro-
man. orat. 21. de
laud. Athanaſii.*

Hee who pro-
fesseth one, and
the same Do-
ctrine of Fayth,
is a fellow-part-
taker of the same
Chayre, who
sustaineth a
contrarie
Truth, is to bee
accounted an
Adversarie, al-
be it even sitting
in the Chayre.
And this, in-
deed, hath the
name, but that
other hath the
selfematter, and
truth of Succes-
sion.

I.

Our Saviour sayeth, If one offend,
And will not bee ruled by his Friend,
Tell the Church, without delay.
And if hee will not then obey,
Doe thou esteeme such a man,
As Heathen, or a Publicane.
Is not this the Church, where-in wee see,
Two hundred Bishops, thirtie three,
To haue succeeded each other,
Since the tyme of Saynt Peter?
Shew mee this Marke in you,
And I will say, your Fayth is true.
If it bee not the Church of Rome,
Then will I bee converted soone.

Eubulus. This is your Man's third Marke, and which
you haue brought, to beare vp your decaying **CONTI-
NUANCE**. But, I say, (*Philomatbes*) that no more can **VI-
SIBILITIE** bee a proper Marke of the Church, than could
CONTINUANCE; for, it is a common accident, of all vi-
sible creatures: So as, al-be it I should yeelde as much of
Visibilitie, as I confessed of **Continuance**, yet would it but serue
for a Negative Conclusion, agaynst others; but for no Affir-
mative Demonstration of your owne Church: And, thus,
still, thorow all, your Man's mayne Proposition prooveth
vayne.

Philomatbes. I must confesse, that **Visibilitie**, no more than
Continuance, is a proper Note of the Church: For you haue
clearlie evinced it. Yet, as, out of our Man, I framed an
Argument, before, vpon **Continuance**; so, now, I will, from
Visibilitie, (even a common Accident, as you call it) con-
clude, not onlie negativelie, agaynst your Church; but, af-
firmatiuelie, of the Church of Rome. And, I reason thus:

The Church of CHRIST is alwayes visible.

But, for manie Ages, no Church was visible, but the
Church of Rome.

There-fore,

CHAPTER V.

There-fore, the Church of Rome, is the onlie Church
of CHRIST.

Bablar. Such an affirmative Conclusion, jumpe, as was
your former, vpon CONTINVANCE; by a deceiving con-
sequence, vpon the presumed Defectes of others. Which,
as it beguiled you, in your CONTINVANCE, so will it fayle
you here also, for it is the verie same. And, as I so over-threw
your Argument, from CONTINVANCE, that you were
fayne to flee to *Visibilitie*, for succour: so will I make, now, the
weaknesse of this your Reason, from *Visibilitie*, not only visi-
ble, but even palpable also. Where-in, yet, I will not waste
tyme, to show, how ridiculousslie, vainlie, and Impertinent-
lie, hee laboureth, to prooue the Proposition, of this his Syl-
logisme. That hath beene oftener showed, than hee hath syl-
lables in his *Proper Ballad*: neyther will I insist, to expose
his follie, in bringing bare personall Succession, (and not
that which all orthodox Fathers call the principall, and pro-
per succession) and but of one particular Church, (as if it
had fayled in all other Churches) for stablishing of his As-
sumption. What is true Succession, and who are true Succes-
sours, and how vnjustlie eyther are appropriated, or attribu-
ted to Rome, I have cleared else-where. I come to the point it
selfe: whereof, al-be-it I have already written at such length,
as I might bee well excused, to referre you whollie there-to,
(my Bookes passing so commonlie in the Countrey) yet, be-
cause in this Marke, as in the toppe of your strength, you
glorie most, I will, GOD willing, in few words, vnfolde your
Errour. This then, (*Philomates*) is the Major, or Proposition
of your Argument: *The Church of CHRIST is alway visible.*

Philomates. And you haue, al-readie, as I thinke, granted
it: neyther see I, (though you would recall your word) what,
goodly, you can say against it.

Bablar. I am to recall nothing of that I haue sayde: but
yet I must cleare, in what sense this your Position is to bee
admitted; for pulling your men from their ordinarie Star-
ting-Hole of Equivocation. For, how-so-ever, I will still
grant, that, in some respects, the Church of CHRIST is al-

IL

Defence of Cal
Sect. 4.
Defence of Cal
Sect. 13, &c.

III

wayes visible; yet, I will denye your Proposition, if, from a
restrickt Case, you draw it to an absolute Assertion, because,
in some consideration, the Church is invisible. And, to cleare
this; In respect of the matter of the Church, (which is Men)
and, in respect of the common outward forme, (in the pub-
licke & common Ensigne of Profession, & worship) we con-
fesse, the Church to bee, and, al-wayes to haue beene, visible.
But, in respect of her inward forme, & the purpose of Grace,
(where-on chiefly the Trueth of the Church hangerh) she
is invisible. And, the LORD knoweth, who are His. Schooles
doe call the one, *Rationē Signi*; & the other, *Rationē Beneplaciti*.
And, seeing it is an Article of our Faith, to believe the Church;
and, that *Faith*, is of things, which are not seene; it followeth, of ne-
cessitie, that in some (and that a most principall) respect, the
Church is invisible. For, to be believed, & to be seene, can not
consist. Yea, this is so evident a trueth, as Bellarmine is forced to
confesse it: these are his words, *Melius dico in Ecclesia aliquid vi-*
deri, & aliquid credi; videmus enim eum catum qui est Ecclesia; sed quod
ille catum sit ipsa vera CHAISTI Ecclesia non videmus, sed credimus:
that is, I say, better that in the Church some thing is seene, and some
thing is believed; for wee see that Companie which is the Church; but,
that that Companie is the selfe true Church of CHAIST, we see not,
but believe it. The one cōsideration, discerneth Christians, true
or false, from open Idolaters, and Heathen men: the other, di-
stinguisheth true Christians, from outward professours onlie,
& commō worshippers. Now, as these distinct Cōsiderations
should be sophisticallie confounded; so you see, (*Philomates*)
that your Proposition, taken absolutelie, were deceitfullie false.

Philomates, Even so much as you grant, will serue me for
concluding of mine Argument, so, as I neede not impugne
your Distinction, or disad vow ought that Bellarmine sayeth. I
pleade, but that the Church is ever visible, *Rationē Signi*, (as
you speake) that is, that the true, & Orthodox externall wor-
ship, and worshippers, haue beene al-wayes visible. For, it
must bee some externall Signe, falling vnder Sense, and out-
ward perception, which must bee a Marke of the Church,
as you haue evinced agaynst vs, even by our Bellarmine's suf-
frage:

De Ecclef. lib. 3.
cap. 35.

frage: and, there-vpon, did bereane vs of our first Marke of CATHOLICKE, or VNIVERSALITIE.

Eubulus. As you even modifie your Proposition, (*Philomathes*) yet it implyeth a deceit, which you bewray, by your owne Glosse: *That is,* (say you) *that the true, and Orthodox Worship, and Worshippers, haue al-ways bene visible.* Which, if you doe meane in this Sense, thst, al-ways, by the common Ensigne of publicke Profession, (*Ratione Signi*) it might ever haue bene discerned, where the true Worship, and true Worshippers were, and might haue bene seene; I will heartilie yeelde you it. But, if heere-by, (as your Men pleade) you would signifie, that, all-ways, and in common, lawfull, and true Worship, and, lawfull, and true Worshippers, haue so farre obtayned, & borne svey, as what-so-ever, in common, helde place in the Church, that was to bee esteemed Truth; then, I still deny, even your modified Proposition. And, it is still one, and the same Fallacie, wherein, before, in the Mark of *Continuance*, you did fall; and which, at length, I elided there. In my Distinction, *Signi, & Denotatiui*, I tolde you, even now, That by the visible Ensigne, Christians, in common, good, or bad; or Orthodox, or other-ways, were discerned from Forraigners, and *Heathen* men. Now, heere-vpon, to inferre, That, by the common, visible Ensigne, (in the cōmunitie of Christians) true, & Orthodox Worshippers; or, true, & Orthodox Worship, are discerned, from false, and adulterous, both vnder the same common Ensigne; you may see, how chylidish Sophistrie it were. If Saran had but one way, of assaying the Church, namelie, by open, and avowed Hostilitie: and, if none, but lawfull, and Orthodox Worshippers, were vnder it; then, had you reason, to make the cōmon Ensigne, of *Visible Profession*, a sure Marke, not onlie of Christians, in common, but even of true Christians al-so; at least, of lawfull outward worship. But, seeing, that, both, by Scripture, and manyfolde Exptience, we know, that, by no meane, he hath, so effectually prevailed, as, by transforming him-selfe, in an Angel of Light; &, vnder pretence of the common Ensigne, to adulterate all lawfull

IV.

Revel. 13. 11.

worship; of necessitie, for discerning the true Church, or approved lawfull Worship, from the Abomination of Desolation, (both of them (*in sanctis Ecclesia locis*) vnder one, and the same Ensigne, of Christian Profession) wee must advert, not onlie whose tiornes are pretended; but also, whose Mouth speaketh. So as, still, you may see, that even *Visibilitie* must bee reduced vnto, and examined, by our onelie demonstratiue Marke, which, in the beginning of our Disputation, I layde downe.

Philomathes. I loue so greatlie to bee resolved, especiallie in this so mayne, and maynlie controverted a Poynt, as I will come farder with you, than, I know, our Church will allow mee: and, giue you this, That even Errour, might possiblie haue taken place, in the whole Church, in common: (which Case I did, not obscurelie, put, at the beginning of our Conference, about this Marke) yet, seeing wee accord in this, That *CHRIST* hath ever had a true Church: and, seeing that you yeelde mee this, al-so, That the same is al-ways visible, in respect of the matter there-of, [*M E N*] and eternall forme of Profession: (which is, of necessitie, a certayne trueth; in so farre, as *not onlie with the Heart wee beliene to Righteousnesse, but also, with the Mouth, wee confesse vnto Salvation.*) How-so-ever, it eyther hath, or might haue fallen, that most part were miscarried, and that Adulterous worship, and Worshippers, haue had chiefe Rowme, and beene most conspicuous, and visible: Yet, how can you denye, but some number, at least, behooved to be, al-ways, of lawfull Worshippers, and holding the Orthodox Fayth: vwho, both in their persons, and in their Worship, were visible, even in tyme of greatest Corruption &

Y.

Eubulus. Your vpright Dealing, and desire of Resolution, (*Philomathes*) maketh mee to let that freelic with you, which, with others, I would, perhaps, haue longer stucke vnto. For bringing you, then, to your Wishes, I graunte your Proposition, in your last declared Sense, to be true. But then, I say, of your Assumption, (*No Church hath remayned visible, but the Church of Rome*) that it hath the same fallacie in it,

it, which I opened, and refelled at length, in the same Assumption of *Continuance*. For, if by the Church of *Rome*, you meane the cōmon bodie, of the whole visible Church, albeit even affected, with the over-going Evill; & on which, for more effectual deceit, tyrannicallie the name of the beast sitting there-in, was by him imposed; then is your Assumption sophisticallie deceitfull, in reasoning, *A dici*, (from, so called) *ad esse*, (to, so is) and, concluding, from the Bodie absolutelie, to the Gangrene, or Sore in it, or, contrary-ways, from the Evill in the Bodie, to the Bodie affected there-with, in common, but not vniversallic, as before I showed. And, vpon your Assumption, thus vnderstood, your Conclusion will not follow. But, if by the Church of *Rome*, your Assumption meaneth the Evill, and Sore, agaynst which onlie it is that wee pleade, and not agaynst the common Bodie, where-of wee are; then, is it manifestlie false: and, so, your Conclusion fayleth.

Philomathes. But, except you cleare to mee, how, in that Bodie, besides that which you doe call the over-going Sore, there were some visible partes, brooking Health, and that visible; I must still thinke, that your subtrill Distinction, of the Bodie, from the Sore, is but vayne. For, I pray you, for manie Ages, who were scene, or knowne, to haue anie differing Profession? or, to haue resisted, and condemned, the Church of *Rome*?

Eubulus. Now, consider, (*Philomathes*) how equitablie you requyre that of mee. For, first, How-so-ever it may be easilie scene, and showne, in a Bodie, but contracting a Disease, whyle, as yet, all Members are not much infected, or affected there-with; or, agayne, in a Bodie, conualescing, whyle eyther all the Bodie is al-most freed from the Sicknesse, or, at least, the strongest, and noblest partes, haue expelled the Disease; al-be-it, perhaps, the Dregges there-of rest, a space, in the extremities of Handes, or Feete, and keepe them swollen. Yet, (*Philomathes*) it shall bee hardlie showne in a Bodie, in the preuayling height, and mayne Fit of the Sicknesse, when it hath so farre obtayned, as all partes

VI.

of that Bodie, in common, are, eyther infected, or, at least, heuillie affected, yea, and even much afflicted there-by; so, as no part can bee separable shewne, brooking, a-part, perfect health, without eyther Infection, or Affection. And, yet, even in such a Case, a Skilfull man, beholding, and considering, will perceiue, evidentlie, that it is a living, al-be-it a sick Bodie; yea, that such Strength, of naturall Vigour, yet remaineth there-in, al-be-it no-where vnaffected, which, both, resisteth the wasting Disease, even in the verie Paroxisme, and, in ende, by prevailing vitall power, & helpe of right Medicine, expelleth it. For, as in such a Bodie, if no remnant were of vitall Vigour, all Sense, and Motion, should be quyte extinguished: So, in a Bodie, totallie affected, & afflicted, al-be-it not vniversallie infected, it were a monstrous, & vnnatural thing, in such a Case, to see anie part of the Bodie, a-part, no-thing affected; al-be-it there will, even in that Bodie, be parts, not infected: where-in, as in a citadell lyfe, & health residing, they frō thence, both fight against the over-going Evill, & at last, become victorious over it. Of the Church of *Sardis*, it is said, That, having a name, that she lived, yet she was dead; & not-with-standing, is exhorted, to strengthen the parts which remained, and were readie to die. And, even in this miserable Case, the LORD witnesseth, That even there, Hee had a few names, which had not defiled their garments: & these yet stil lived, in the cōmuniō of that same Church, & were not known by any visible separation, frō the rest of that Bodie. For, separation is neither requisite, nor lawfull, till all hope of Cure be past. And, thus, neither were the faithfull ones vnder *Antichristian tyrannie*, till, after long colleration, & much heavinesse, for the waxing Evill, at last, labouring to haue cured it, they were cruelly murdered, & lay, barbarously, vnburied, & insolentlie mocked, in the streetes of *Babell*, which neither would, nor could be cured. And, then, leaving her, as a burnt Mountayne, being, by divine warrand, commanded, to Come vp hither, they did separate themselves, not frō the Church, but frō the Contagions, and incurable Evill, in the Church, but not of it. For, wee would faine haue cured *Babell*, but shee would not. Next, (*Philomatbes*) how-so-ever lightened men, each in their owne

Revel. 3-7.

times, even in most desperate state, & condition, both might, and did see, some pure remnant, which were well knowne to the godly, then; yet, how absurdlie is anie account of them required of succeeding Ages, to whose knowledge (through repressing and suppressing tyrannie, of such as disposed of all Records at their pleasure) nothing did come, but what obtained commonlie in that tyme? In despite of all which, notwithstanding, so much testimonie hath remained, as may satisfie, and certifie, anie vpright mynde, That still Truth was in the Church, & in all Ages had its owne Assertours; al-be it not all, in a lyke degree of contestation, even in most corrupt tymes; as the Catalogues of them, drawne vp by our Men, for meeting this your Objection, make manifest, if you please with an vpartiall Heart to reade them.

More-over, heere, agayne, (*Philomathes*) you stumble, at a double Deceit, in the word *VISIBLE*: in that, not onlie, you conclude, That, what-so-ever is visible, is, al-so, seene; but, there-with, al-so, vpon no open resisting, you inferre no being, most absurdlie. All men know, that from Tolleration, to Approbation, you can never stablish a Conclusion. Manie will, and, for manie Respects, tollerate that, which they are so farre from approoving, as they will vtterlie abhorre it. And, (to keepe our former similitude) how manie haue you seene, subject to great, and dangerous Diseases, and having their Bodies repleat with vicious Humours; who, yet, whyle they could retayne anie reasonable condition of Health, would not adventure, to mooue the Bodie; by expelling, with perillous Medicaments, the noxious Humours? The Church of *Pergamus*, tollerated what shee neyther ap-
Revel. 2.

proved, nor communicated there-with: but lurked, even where *Satan's* Throne was; keeping the Name of *GOD*, who knew her Dwelling, and Case. *Physicians* come not to Burning, and Cutting, till the Evill bee, not onlie desperate, but, al-so, that the Lyfe of the Bodie is in danger there-by. Your *Romish* Evill, (*Philomathes*) did growe on slowlie, and by Degrees; and came not to the toppe of Impietie at once: so, as the Degrees of Contestation,

in difference of tyme, and diuerſe degrees of a waxing Evill, behooved to bee much diuerſe. And, neyther could the Caſe admit, or was it the LORD His will, that Confeſſion ſhould bee, in the higheſt degree, till the Impietie came to the higheſt: though, even in the Growth, and ſubtil Succell, of that Myſterie of Iniquitie, manie, both miſlyked it, and mourned for it: keeping, themſelues, the Name of GOD, and vttering, in their owne tymes, not obſcure Signes of their Miſcontentment.

The other Poynt, where-in you are deceived, and which, in the firſt rowme, I propounded, is, That vpon *Viſibilitie*, you conclude *Sight*. But, manie thinges, and manie tymes, will bee viſible, which yet are not al-ways ſcene. Doeth not Experience teach vs, howe hardlie one Man will bee found out amongſt a thouſand, eue by ſuch as do both know him, and ſearch after him? how long, then, may hee lurke vnſcene, of ſuch as neyther know him, nor thinke of him? And, in the miſt of ſo great Repreſſing and Suppreſſing Tyrannie, what marvell, though they were, in common, vnſcene, as not onelie beeing few, but forced alſo to lurke, and by GOD His Gracious Providence, covered from their Enemies furie? This beguyleth you, (*Philomathes*) that you account, no worſhip eyther to bee at all, or to bee viſible, but which is ſeparatelie openlie, and avowedlie practized, in the common view of all men. Which, manifolde Experience, and cleare Scripture, teacheth vs, to bee an abſurd Conception: and, which Caſe, neyther that courſe of tyme, and of the Evill, by GOD His permiſſion, waxing, and ob- taining in it, could ſuffer: and, which, in the wyle purpoſe of GOD His admirable Diſpenſation, was neyther need- full, nor expedient.

Eripilus. Did I not devine, rightlie, (*Eubulus*) to what pinches this Poynt would dryue you? When all is done, what doe you, but vaniſh away, in your *Inviſibilitie*, giving vs a Church, by miere imagination? A Church, inviſible viſible, and, viſible inviſible. Are you not aſhamed, ſo to dally? Our Church was al-ways viſible, (ſay you) but it
was

was not seene; and, I pray you, what a visible Church is that which none doeth see?

Eubulus. Ajax, transported with furie, (*Eriphilus*) did slay manie sacklesse Sow, in stead of *Phyllis*. And, you are, now, in great chafe, with your owne Shadow. I did not say, neyther ever mynded I to say, That none did see our Church: but, I, iustlie, taxed a false Conclusion, led from *VISIBILITIE*, to common, and continuall seeing. For, manie thinges are visible, which yet neyther are, in common, nor al-wayes seene. And, this maketh not our Church invisible visible; but it sheweth him, who will deny it, to bee visible blynde. I acknowledge, That, how-so-ever *Antichristian* Darknesse, hath over-gone the whole Church, in common, yet that ever still, with-in the compasse of that *Vsurpation*, vnder the common Ensigne, were numbers of true, and lawfull Worshippers; and, a true, and lawfull Worship: which were, al-wayes, visible, by the Ensigne, and common Bodie; as whyte is visible, in the rucke and heape, how-so-ever covered with the over-going Chaffe, or Strae, till the Fanner come, and purge the Floore. And, to come yet more neare, (*Eriphilus*) I say, That they were not onlie visible in this sort, but, al-so, in their persons, and practise of pure Worship: and, that they were seene, al-so, al-be it not, in common, perceived. For, manie thinges, will bee both visible, and seene, al-so, which yet will escape perception, even of the Seers. Yea, which you will yet, perhaps, more admire, I affirme, That they were not onlie visible, and seene, but perceived, al-so, though not in common, nor of the blynded worldlie sort, (which was the *LORD* His Providence, for their preservation;) but only of their sealed Brethren, who were brought from the Earth, and, being spirituall Virgines, onlie got Eyes, to see, and perceiue; and, Eares, to heare, and vnderstand, that sweet, and high-tuned Song, which the Beast's stupified Sectators could neyther heare, nor taste. Now, then, though I affirme, and that iustlie, That from *Visibilitie*, one may not conclude of seeing; neither, from seeing, may one conclude of perceiving;

VII.

Rev. 24. 11

11. 31. 200

11. 01. 200

neither, from both seeing, and perceiving, of seeing, and perceiving, in common: yet I deny not, but freely, and true-
 lie, affirme, That our Church was all-wayes visible, scene,
 and perceived, but not of such as had no Eyes. Doe you
 not know, that manie things may bee visible; which yet,
 through the blyndnesse of beholders, are not scene; yea,
 and manie things are scene, which even the seers, (through
 mist-regard, or over-vayling mist, or GOD, in justice, be-
 numming their Senses) yet, will not take vp, nor perceiue,
 which, yet, the illuminated, will both see, and perceiue
 clearlie.

To reason, then, from *Visibilitie*, to common sight; or,
 from *Visibilitie*, and common sight, to conclude common
 Perception; or, to conclude of what is not scene, or percei-
 ved, in common, That it is not scene, or perceived, at all;
 yea, is not visible; yea, is not at all; it is such a dead kynde
 of Argumentation, (*Eriphilus*) as, where-in, all your choler
 will never kindle the lyfe of good Logicke. Howe manie
 Papistes, and howe much Popish worship, is, and that vi-
 sible, within this *YLAND*, which, yet, is not scene, in
 common, or perceived? Yea, (*Eriphilus*) though I bee vi-
 sible, and you doe, al-so, both see, and heare mee; yet, you
 neyther perceiue, nor vnderstand mee. How manie things
 will be lying, even hard by vs; yea, before our Eyes; which,
 yet, will wee not, a long tyme, perceiue, though, sedulouslie,
 seeking after them? I aske you, (*Eriphilus*) was not *Lot*;
 were not his Guestes, the Angels, (in their condicion, at
 that tyme,) were not his Wyfe, and Daughters; was not
 his House, and the Gates thereof, visible?

Eriphilus. Doeth it agree with your pretended *Gravitie*,
 to aske of mee, such scornfull Questions?

Eubulus. That you may see, howe I doe, verie perti-
 nentlie, and seriouslie, aske this of you; I tell you, That,
 howe visible so-euer they were, yet they escaped the per-
 ception, of all *SODOMES*, even greedilie grasping af-
 ter them. The Sonne was visible, yea, & clearlie, both scene,
 and shyning, in *GOSHEN*, when, not-with-standing,
 in

JLV

VIII.

Gen. 18. 11.

Exod. 10. 22.

CHAPTER V.

in ~~all~~ ~~the~~ ~~world~~, was palpable Darknesse. And, what wonder, then, though that great Citie, which, *Spirituallic*, is called *Sodome*, and *Egypt*, did not see, or perceiue, what, yet, was visible, scene, and shyning, in the midst of her? And, what marvell, that they are still so blynde; as, not to perceiue, howe these former things, in GOD His purpose, were Stampes of the lyke; but, greater Cases to fall out there-after? Was eyther *ELISHA*, or *SAMARIA*, or the Region, thorow which the *ARAMITES* were led, there-fore, eyther invisible, or not scene of them; because GOD syled their Eyes; that seeing, yet they should not perceiue? But, (*Eriphilus*) to be yet more playne, and to come even close to your hand. As, before, I cleared, how the Church continued al-ways, al-be-it not al-ways in one, and the same Condition: so, I tell you, now, That the Church was ever, and in all Ages, visible; how-so-ever not al-ways in a-lyke measure of Health, and Spirituall Vigour: which is your Mens grosse Fallacie. A Man, even brought to bed with sicknesse, is no les visible, than when he walked abroad, in perfect health, albeit neither seen of so many, nor so healthfull as before. Your men are ridiculous, in asking incessantlie, *where our Church was, before Luther*: whereas the Church now, the Church in *Luther's* dayes, & the Church before his dayes, even vpward, to the infancie therof, is, & was, still one, & the same Church, & always visible: but, first, in health, & healthsom vigour: next, by degrees, contracting sicknes; at length, heauily infected, affected, & afflicted, with that disease, whereof you, *Eriphilus*, are dangerously sick, & *Philomathes* hath somewhat tasted also: & now is conualescing, through the *Medicine* of the Word & Spirit: and a lyke in all these cases, was ever, & is, visible, & seen also, according to her distinct conditions, in diuerse tymes. Neyther haue wee another Church, or a new Church, as your Doctors would perswade the Simple; but the same Church, & a renewed Church. Neither haue we forsaken the *Unitie*, & *Communion* of the Church, within which, & whereof we still are: but we haue forsaken *God*, in the Church which hath obdurned her selfe agaynst al Cure. For, howsoeuer the sick

Rev. 11. 8.

1. King. 6. 2.

Bodie, was the Church, yet the Sicknesse oppugning, and wasting the life there-of, was never the Church; and, al-be-it in it, yet never of it. Now, (*Eriphilus*) you see, I am farre from dallying, and, am come to more playne Dealing, than, perhaps, well pleaseth you.

Philomathes, Verilie (*Eubulus*) I can not denye, but your Reasons are sound, and solide; and, your Distinctions are subtrill. But, it seemeth exceeding strange, that anie such Case, and so long a tyme, should haue befallen the Church of GOD: which maketh mee yet to suspect, that your Argumentes, are more out of subtiltie of Logicke, than according to the Veritie of the Matter: and, that, how-so-ever they evince, indeede, clearlie, a Possibilitie of such a Case: yet, that anie such Case, in trueth, was, they will not conclude: And, it were a rash Conception, so to thinke of holie Church. So that, according as I sayde before, you seeme still to reason, but *A posse, ad esse*, from Possibilitie, to *Reall existence*, which will not necessarilie follow.

IX.

Eubulus, I confesse, (*Philomathes*) that the Case is, and will seeme, strange, to anie not acquaynted with the cleare course of Scripture, and the LORD His wyse, and wonderfull Dispensation, clearlie fore-tolde there-in, and fallen out accordinglie. For, the workes of GOD are wonderfull, and, Hee is marvelous, in the Case of His Saynctes. As, great is the Mysterie of Godlinesse; so, al-so, is that of Iniquitie. And, without true illumination, to know the Scriptures of GOD, none ever shall attayne, eyther to the healthsome Knowledge of the one, or happie Discoverie of the other. But, (*Philomathes*) seeing you confesse, That I have clearlie evinced the Possibilitie of such *Apostasie* in the Church, as where-by *Error* may take place, in common; and, that, yet, not-with-standing, GOD may, verie well, preserve *Truth*, and true, and lawfull Worship, and Worshippers, al-be-it, in common, vnperceived: and, considering the manie, and capitall Poyntes, where-with so manie famous Churches, now, so long tyme, charge your Church of Rome: I aske you, If, in this Case, you thinke her well defended, with the
pretend

pretended *Impossibilitie* of Erring: Or, if shee hath not
 great reason, both to suspect, what possible might befall
 her; and, carefullie, to descende, to an exact Tryall, whe-
 ther it hath so befallen her, or not: *Philomathes*. Certaynly, I thinke the wayght of so great
 Poyntes, as are in Controverisie, together with the Chal-
 lenge of so manie Churches, requyre no lesse, than that
 Matters bee condignlie tryed, and examined: and, that a
 prowde Denyall, will not justifie anie, in such a Case. *Enubus*. Well, (*Philomathes*) and, in so clealie evinded
 a *Possibilitie* of *Apostasie*, as requyren a condigne Tryall;
 whether, thinke you, is it the surest way, to put the stable
 Truth of GOD, revealed in His Worde, to this in-
 equitable, and vn-*sure* Condition; as eyther to approoue it selfe,
 by the Multitude, and Continuance of Holders; who, yet,
 may erre, or, then, to bee rejected: Or, rather, so laye,
 for a sure Ground; That, seeing it is Truth, there-fore, it
 ought to subdue all Myndes, and take place agaynst all Pre-
 judices, of Prescription, Prerogative of Holders, Tymes,
 Places, or Persons: Because it dependeth, not on the vn-
 stable Humours of Men, who are but, naturallie, Liars, and,
 may bee deceived. But, is, in it selfe, so cleare; as, being
 admitted, purelie, to pleade for it selfe, it will, sufficientlie,
 approoue, and, justifie, it selfe, agaynst all, howe stronglie
 so-ever grounded Error, and all, eyther Qualitie, or Mul-
 titude of Mayntayners, or Prescription of Tyme. In short;
 (*Philomathes*) whether ought the Truth of GOD, to bee
 subject to Men? or, ought all Men, to bee subject vnto it?
 And, which of these two Reasons, conclude strongeste and,
 on which, may a Christian Soule, best rest: This hath
 long had place, and Approbation, with most Men; and,
 there-fore, is the Truth. Or, this is GOD. His Truth;
 there-fore, it ought to haue place, even agaynst all prejudices
 what-so-ever. And, how-so-ever it hath appeared, to haue
 bene perished, from amongst Men; yet, certaynly, it
 hath remayned all-ways.

IX

X

Philomathes. Verilie, I can not denye, but that it were a most
crilegious temeritie, to subject the Trueth of GOD, to Mans
abuse, agayne, in the Question, what is that Trueth, I
thinke, the judgement of the Church, and what hath long
bene held of Her, should be much regarded; and not reject-
ed, without great, and verie cleare Reasons.

XL

Enulus. That I yeeld you, (*Philomathes*;) and truelie, if, in
the present Poynt of our Disputation, we had or could bring
no more, but, (as you alleadged) the Possibilitie of the case;
whereof no Evidence might be produced, that according-
lie it had fallen out. And, if my Reasons, and Distinctions, in
this Matter, were but from quirkes of Logicke, and not ac-
cording to clearelie fore-tolde, and, accordinglie, fallen-out
Events, you had the lesse reason to regard them. But, besides
the Possibilitie, which I have evinced, & besides the vndoubt-
ed Trueth it selfe, so clearelie delivered in Scripture, as may
sufficientlie certifie a Soule, that, accordinglie, the Case hath
fallen. The holie Ghost (for our farder Resolution) hath also,
(according to both the Possibilitie, and the event, in effect,
agreesable) so clearelie fore-tolde the whole particular Case,
and Consequencie, as, I may boldly say, to whom it appeareth
strange, They are yet great Strangers, in the written Word
of GOD: and, in such great measure of Light, as now, in
GOD'S singular Mercie, is revealed, who disdayne to learne,
what even Artificers (in such open and large offer of Grace)
are holden to know; they are worthilie blynded, in GOD'S
just indignation. Wee are not onlie fore-warned, by the
LORD Him-selfe, in the dayes of His flesh; and, agreesable,
there-after, by the Apostle Paul, of such a common Apostasy
in the Church, as where-by Antichrist should obtayne a
Throne, even in the Temple of GOD: but, also, most am-
ple, particularlie, and delightfullie, vnder most goodlie, and
significant Types, in the Booke of the Revelation, the whole
course of Storie, is plainlie, and at length expressed. So, as
(*Philomathes*) I haue not alleadged what probable might be;
but what the holie GHOST hath playnlie, and particu-
larlie fore-tolde, and, fore-warned vs, should come to passe:
and,

Matthew, 24.

2. Thessal. 2.

and, which, accordinglie, we see cleerlie performed. Those Men are deceived, because they knowe neither the Scriptures, nor the Power of G O D. And, I am satisfied from seeking subtile Evasions, in this Argument, as, I uprightlie, protest, in the Presence of H I M, Whome I serve, in the G O S P E L L, of H I S Sonne, That (laying aside the verie selfe cleare, and infallible Groundes of Truth, delivered in Scripture, where, vpon agaynst all eyther Probabilitie, or Præsumptions, our Fayth may, and must, solidlie relye) there is no Reason, in the Worlde; so effectuall, to assure my Soule, of the Veritie of our Religion, and, that wee are of CHRIST His true Church; as are the verie chiefe thinges, which our Adversaries doe object agaynst vs. Neither anie so pregnant a Motiue, to perswade mee, (laying aside the consideration of their playne hereticall Opinions) that, they are the Antichristian Bodie; as even those thinges, where-in they doe, chiefe, and, most insolentlie, glorie. Which, so cleare vnto you, at such length, and, in such evidence, as I well could, and, the Matter, also, requy-
reth; it were a longer Speech, than this short Occasion of Conference affordeth vs. But, if you list to take paynes, you may reade, what I haue, at more length, written hereof, in my *DISTYNTIONS, FOR OUR CATECHINGES*, and, in my *COMMENTARIE*, on the *REVELATION*, Vvhich, with the little that I haue nowe sayde, when you haue more deeplie considered; then, if you remaine yet vn-satisfied, how, so ever I neither loue, to contende with the Humourous, nor to multiplye Babling, vpon Blockes; yet, I vyill, as your Desyre, not sicke, to take more paynes, vpon your Ingenuitie.

Philomathes. I will, G O D willing, reade those Bookes, where-vnto you haue sharpened mine Appetite, by that which you haue nowe spoken: having, there-by, so filled mine Heart, with great Doubts, of such thinges, as I accounted inexpugnable poynts: that, I can not choose, but to

Insist, till I bee seduced, as it shall please GOD to informe me,
in that which is the right Way of His Feare.

Philadelphus. How invisible so-ever wee bee, (*Briphilus*)
and how short so-ever you bee of sight, yet, I hope, you may,
now, perceine your owne foyle, in the chiefe Flowre of your
Forrest so, as *Esabulus* hath not (as you presumed) vanished,
in *Invisibilitie*; but, hath made all your, long, and vaynlie
vaunted of, *Visibilitie*, to vanish, in a vayne Smoke.

What's visible; but, there-to Visibilitie,

Is common; doth, though not a-like, conveye?

Why should the Bryde, without all Probabilitie,

Visible hers, then singularlie, wiene?

Things visible, attour, are not eye scene:

And things ev'n scene, yet will escape Perception,

Of lightned Men: and what perceived beane,

Stands agaynst that, will madlie make Exceptions.

The Church was eye scene, visible, perceived:

Of cleare, but no of raskie Eyes, that raved.

Philadelphus. Whether wee have anie such Foyle, as you
alledge; or, you such Victorie, as you presume, (*Philadel-*
phus) you are al-ways ready to sing your owne Triumph,
But, now, al-be-it wee haue, indeede, al-readie passed tho-
row these Market, where-in wee esteeme our selues stron-
gest; and, that *Esabulus* hath (I must confesse) answered, more
than I expected: yet, I pray you, let vs heare what he hath
to say agaynst the rest. The next Marke, is *VNIUS*: and
thus our Poet speaketh of it.

CHAP

CHAPTER VI.

UNITIE.



*His is another Marke, truelie,
The Church must haue VNITIE:
As our Saviour hath fore-tolde,
One Shepheard, and one Sheep-folde:
One is my Spouse, one is my Loue;
One is my Darling, and my Doue.*

*This is His House, and, at some-tyme,
Hee doth resemble it to a Vine:*

*HIS Father is the Husband-man;
A Branch is euerie Christian.*

*This is HIS Bodie mysticall,
The which HEE doth HIS Kingdome call,
Where-of Saynt Peter had the Keyes,
And his Successours haue all-ways.*

*This is the Pillar, and the Ground,
Where-in all Trueth is to bee found.*

*So, lyke-wyse, Saynt Paul sayeth,
One Baptisme, and one Fayth,
And, one LORD IESU;
Haue no Dissention amongst you.*

*Shew mee anie Companie,
That in all Poyntes doe agree:
Except the Holie Church of Rome,
Then will I bee converted soone.*

M

Enbulau

*Chrysost. Homil.
45, in Math.*

*Hee goeth not
out of the
Church, who
goeth out bodi-
lie; but he who
spirituallie lea-
veth the Funder-
ments of Eccle-
siasticall Trueth.*

*Wee went out
from them, in
regard of place;
but, they, from
vs, in regard of
Fayth.*

*Wee haue left
with them, the
Fundamentes of
Walle; but, they
haue left, with
vs, the Funder-
ments of Scrip-
tures.*

*Spacioſum quidam
nomen eſt pacis, &
pulchra eſt opus
unitatis: ſed quia
ambigit tam ſola
Eccleſia acque E-
uangeliorum uni-
tas pacis eſt quia
Chriſti eſt Hanc,
lib. contr. Iudeos
& alios Arrianos.
Hanc illi de Eccle-
ſia pacis diſcordant,
tunc ampliorum
conſequuntur ſola
laudem qui a ma-
lorum poſſibile ſi
ſpurgant, & acce-
tatis circumſpecti
calumnia. Cyrillus
de Unitate. Hanc*

I,

Math. 12. 25.
 Rev. 2. 10. 14.

Lev. 17. verse.
 13. and 17.

Eubulus. That which, as I thinke, I haue evinced, of all your Man's former Marks, I affirme, of this also; That, it is, impertinentlie, yea, falselie, produced, for a proper Marke of the Church: in so farre, as it is a common condition of manie thinges, yea, all thinges that are, (*hoc ipso quod sunt, annis sunt*) even in that they are, they are, in that same, one; as all Schooles acknowledge. The Devils are vnited; for, **Satan's Kingdome** is not divided against it selfe: And, Brigands, banded to robbe, and sheede Blood, are one. So, as still, you see, that your Man's mayne Proposition, of his mayne Argument, is vayne, and sophisticall. Neyther will **VNITIE**, in all poynts, ever conclude more of the Church of **CHRIST**, than of the *Antichristian* bodie, except **VNITIE**, in all poynts, be modified: and, of an indefinite **VNITIE**, it be defined, an **VNITIE**, in all poynts, of Truth. To which, only demonstrative Marke, (as I haue shewed of all the former;) so, this of **VNITIE**, must bee reduced also, if there-on, you would builde anie sure Conclusion. For, of the *Antichristian* Companie, the holie Ghost, hath in playne Tearmes, fore-tolde, *These haue one mynde, and shall giue their power, and authoritie, to the Beast: and a little after, For GOD hath put in their Hearts, to fulfill his will; and to doe, with one consent, for to giue their Kingdomes to the Beast, vntill the wordes of GOD bee fulfilled.* And, this is, indeede, that **VNITIE**, where-of your Men, so much glorie, even a Conspiracie in Errour, and no true **VNITIE** in Truth; as their manifolde, and shamelesse Shiftings, (in a cleare evidence, of a selfe-accusing-guiltinesse) from subduing their doctrine, to just examination, by Scripture, the sole Rule of Veritie, make more than manifest. Now, **Satan** never yet envyed **VNITIE**, in Errour: or, **ZEALE**, in Superstition.

Philomatbes. Well: to let this goe with you, of **VNITIE**, which you haue, indeede, evinced, of the former: that it is no proper Marke: yet, as I sayde, and you also admitted of the others: so, you can not denye, of **VNITIE**, but that it is a true Attribute of the Church: and, that, therefore, our Man's Argument, for the Church of *Rome*, concludeth verie clearlie, thus:

The

The Church of CHRIST, must bee a Companie, keeping *Vnitie*, in all Poynts.

But, onlie, of all Companies, the Church of *Rome*, keepeth *Vnitie*, in all Poynts.

There-fore, the Church of *Rome*, is the onelie true Church of CHRIST.

Eubulus. I will not quarrell the forme of your Syllogisme, for that your Assumption, hath the nature of a negative Proposition. I say, your Proposition is sophisticall; and, your Assumption, shameleslie, false: where-by, your Conclusion commeth to nought. As for the Proposition, though you should modifie your indefinite, *all Poynts*, to definitie, *all Poynts, of Trueth*: yet hath it in-folded a deepe Deceit. For, if it bee vnderstood, of *All Poyntes of Trueth*, so absolutelie, as, who keepe not *Vnitie*, in all, and everie poynt there-of, bee excluded from the Title of CHRIST HIS Church: then is your Proposition perniciouslie false. And, your Man would but, fraudulentlie, put foorth a bloodie Table of Proscription, where-by, cruellie, to forfait manie good Christian, and Church, from the Communion of the Bodie, even by a deceitfull confounding, of what-so-ever poyntes of Trueth, and, what-so-ever degrees of Division, or Dissention: which must bee wyselie, and carefullie, distinguished. For, there bee manie poynts of Trueth, where-in diversitie of judgement, breaketh not the *Vnitie* of the Church: Yea, and manie Divisions, and Dissentions, which, yet, divyde not the dissenting Members, one from another: or, if one from another, yet, neyther of them from the Head, or common Bodie; from which those, onlie, may bee sayde, absolutelie, to fall, which holde not the Head, or, subvert, directlie, and with pertinacie, the Foundation. For, manie, in weaknesse, will holde Opinions, which, in-deede, doe even choppe agaynst the Foundation, by cleare, and necessarie Consequence; but not immediatelie, or directlie. So, as, if you should challenge the Holders, of that which their opinion doth import, they wil not only deny it, but evē abhorre the sequele of that which they mayntayne, but not

II.

Philip. 3. 15.

with that mynde. And, it were great want of Charitie, to judge a-lyke of these, and of the others. Wee are all, heere, still, compassed with Infirmitie; knowing, but in part, and, prophesying, but in part. In which Case, the Apostle, charitable, advyseth, That, *Who are perfect, they bee so mynded: and, if anie bee other-ways mynded, that the LORD will reveale it unto them:* but that, in the tyme, in that where-to wee are come, wee ought to proceede, by one Rule, mynding the same thinges. I confesse, & manie hundreths doe regrave it, with Teares, That the Infirmitie of Mens myndes, too farre in selfe-wiening, wedded to their wne Sense, and, not humbly receiving Information, or, charitable comporting, with weake Brethren, (according to the Apostles Rule) both hath bred, and still breedeth, too manie bitter, and unnecessarie Distractions, and scandalous Schismes; about such thinges, as, if Humilitie, and Love, had over-ruled Mens Affections, neyther were, nor are, of such Moment, where-fore the *Unitie* of Men, holding still one, and the same Head, and, keeping one, and the same Foundation, should bee so lightlie broken, or, the Peace of GOD His House troubled: But, the weaknesse, and, not duellie-mortified Humours of Men, maketh not the Trueth of GOD to fayle. That Dissentions, and Divisions are, it declareth Men, to bee, yet, in that part, carnall: but, it doeth not separate them, from the common Bodie, so long as they holde one, and the same LORD, one Fayth, one Hope, one Baptisme, and are vnited in one, and the same Spirit: no more, than did this Defect, in the Church of *Corinth*; which, al-be-it, that, heere-fore, the Apostle did rebuke, as carnall, in that; yet, hee still did intitle, with the Name of CHRIST His Church. And, though, by anie such Schisme, eyther a Person, or Companie, should bee divided, from particular, eyther Church or Churches; it will not, therefore, follow, (& I thinke, none dare avouch it) that, there-fore, they are separated from the Head, or common Bodie: so, to make them in a-lyke Case, with hzreticall Subverters of the Foundation,

2. Corinth. 3. 1.

tion, and, Deserters of the Head. Wee see, by Experience, in naturall Bodies, That, by inflicted Woundes, such Gaps will bee made, as the sides of the Wound, cyther from other, will start a-sunder: and, so, one part of the Bodie, by a separating Wound, will bee severed from another part: which, both, will yet remayne still vnited in the common Bodie, and, bee part-takers of one, and the same common Sense, Motion, and Lyfe, from one, and the same Head, and Heart. Thus (*Philomathes*) your Poet's Proposition, absolute affirmed, is false; even when hee hath modified his indefinite, *All Poynts, to all Poynts, of Trueth.*

Philomathes. That no *Vnitie* argueth anie Companie, to bee CHRIST'S Church, but *Vnitie* in Trueth, I must needs confesse it: and, that everie diversitie of opinion, or everie degree of Distraction, doth not separate the dissenters, or distracted, mutuallie from other; or, at least, cyther of them from the common Bodie, and Head, I cannot denye, but that you have evinced it clearlie. Yet, so manie, and so materiall, are the Divisions amongst your Churches, and your Quarrels are debated so bitterlie; and, againe, so great is the Harmonie, and Concord, of the *Romish Church*, as, I thinke, giveth just Reason, to suspect of you, that you are not, nor can not, bee vnited, as you spake, in one, and the same LORD, Fayth, Hope, Baptisme, and Spirit: and, that the Church of *Rome*, hath onlie, and evidentlie, this Honour.

Eubulus. Now, (*Philomathes*) you put the Lyfe of your Syllogisme, in the Hands of your Assumption, to stand, or fall, there-with. And, denying vs anie such *Vnitie*, as may argue a Church of CHRIST, you have appropriated all to *Rome*, how justlie, we will, even now, examine: and, first, your Objection against vs, is, manie wayes sophistieall. First, if such bee accounted ours, who are none of vs, the imputation is vnjust. Wee acknowledge, and doe lament it, that there is too great Division, and varietie of Sects, calling themselves Christians, in the worlde: but, what doe most part of them, more, or so much concerne vs, as they concerne your Church of *Rome*? out of whose dongue, as noysome Flees,

III:

they are bred: and by Satan's craft, comming to fly on, vpon our Churches, (that by the mixture of their Poyson, they may bring the Trueth in disgrace) are onlie, by vs diligentlie resisted, and their Errours clearlie convinced: while, in the meane tyme, your *Romish Church*, (whose brood they are) is carelesse of anie thing, but to suppress the Trueth; and, calumniousslie, to lay over, on vs, the Stinke of their owne Excrements. As for such, whom we will not disad vow, in common, (how-so-ever wee will not justifie the Ambition, Giddinesse, and bitternesse of some particular Men, who, as fyre-brands, disturbe, humurousslie, and vnnecessarilie, the Peace of the Church) I affirme, that no such materiall Poynts are in differ betwixt vs, in common, wherefore, wee, both, may not, and ought not, embrace others, mutuallie, as Brethren. Which, that wee doe not, it is our weaknesse, and the malicious worke, of but a few evil-inspired Instruments; seeking more their owne Estimation, than GOD his Glorie, and good of His Church. And, that no such Separation is betwixt vs, but that, how-so-ever, by a cruell Wound, of mercilesse Hands, wee are separated, one of vs, from another; yet wee are still joyned in the common Head, and in the common Bodie, each of vs to other. So, as your Man's odious enumeration of *Protestants, Puritanes, Calvinists, Zwinglians*, and, if you list, to adde to them, *Lutheranes*, also, is but a calumnious traducing, of such, as, most part, are not separated eyther from other: or at least, how-so-ever, by some weaknesse, they bee in that sort distracted, yet, are but one Bodie, joyned in one, and the same LORD, Fayth, Hope, Baptisme; and informed, all of them, by one and the same Spirit, al-be-it not all, in a-lyke measure. Amongst whom, there is no just breach of Communion: how-so-ever, that, by a Wound, of some cruell and dispitfull Men, those you doe call *Lutherians*, are, vnnecessarilie, separated from the rest: but, none of vs, from the common Head, and Bodie, in which we are still vnited, and will be yet more & more nearlie: our Concord, in GOD, and His Trueth, growing, as your *Unitie*, in Evill, shall be broken off: the will of GOD
being

being fulfilled, in all the worke of *Antichrist's* deceit, iustlie vpon the Worlde, for contempt of His Truth. And thus (*Philomathes*) your Assumption, where-by you denye vs anie such *Vnitie*, as, of necessitie, is requyred in the Church of CHRIST, for keeping, iustlie, that Account, is false. And, no lesse false is it, al-so, in that, what you would robbe vs of, you doe appropriate to *Rome*: which can not bee, truelie, praysed for anie *Vnitie*, except that which before I mentioned, out of the seauenteenth Chapter of the *REVELATION*, which is the onlie *Vnitie* proper vnto her, and, accordinglie, there fore-tolde of her. For, other-ways, shee hath fallen away, foulie, both from the Head, and the Foundation: and, can never bee sayde, to haue kept *Vnitie* with the true Bodie; other-ways, than the accressing Sore, or Apostume in the Bodie, but not of it, may bee sayde, to bee one with the Bodie. And, your Man bewrayeth, verie well, howe poorelie provyded hee is, of anie sure probation of his *Vnitie*: when, for all Argument, where-by to evince an *Union*, in one LORD, one Fayth, one Hope, one Baptisme, and one true, and sanctifying Spirit, hee is not ashamed, impudentlie, to take that, which is the verie mayne poynt in question. Whither, I pray you, did his Poëticke Furie transport him; when, without blushing, to sustayne his Assumption, on which all the lyfe of his Cause depended, hee brought this onlie, and goodlie, Argument?

That Church, onlie, keepeth *Vnitie*, in all poynts, which cleaveth to the Pope.

But, the Church of *Rome*, onelie, cleaveth to the Pope.

Therefore, the Church of *Rome*, onlie, keepeth *Vnitie*, in all poynts.

The Proposition of this his Demonstration, he prooveth, by this; That the Keyes of the Kingdome of Heaue, were glven to *Peter*. But the Pope is *Peter's* Successour. Ergo, doe you requyre mee, (*Philomathes*) to make anie answer to these your Man his Raveries? Or, if hee had beene set, of verie purpose, to play the Pravaricator in the Cause,

which hee pleaderh, could hee more ridiculouslie, I will not
 say, haue reasoned, but raved: Wee neyther deny, nor envy
 your Church, her Vnitie with the Pope; al-be-it, in christian
 Compassion, wee pittie it. But, wee deny, your Mischiefe to
 haue anie *Vnitie*, eyther with the Head, Foundation, or Bo-
 die, except as a Sore in it, but not of it. And, to cleare yet
 farder, the falsehood of your Man's mayne Assumption, of
Vnitie, (*That the Church of Rome, keepeth Vnitie in all payntes*) and
 how vayne hee is, in vaunting there-of: if your Poet had as
 carefullie picked out the Partialities of his *Romish Church*,
 (even in this their damnable and cursed conspiracie) as hee
 hath, with a perverse mynde, and poysonable Eye, pryed in
 our Distractions: What great matter, of Insulting, hath hee,
 or anie of his profession, against our Churches, for any Di-
 vision, betwixt vs, and these whom they doe call *LUTHE-
 RIANS*? If he were as powerfull a Peace-maker, as he proo-
 veth an impertinent Pratter, he might haue found, at Home,
 to worke vpon, not only great Dissentions, but even as bit-
 ter, and materiall, Digladiations, as anie is amongst vs. When
 al our Controversie, amongst our selues, about the manner of
 Presence, and participation of *CHRIST*, in the sacred Sup-
 per, is duellie weighed; what shall bee found, there-in, com-
 parable to the manyfolde Debates, amongst your Schoole-
 men, about the manner of their prodigious *TRANSUB-
 STANTIATION*? whence, as from an horrible *Hydra*, so
 manie monstruousslie diuerse Heads haue sprung vp, in their
 Schooles, as never will bee reconciled, till Fyre, from Hea-
 ven, burne vp all that intoxicated Bodie. When your
 Poet shall put at one, the *Scotists*, and *Thomists*; the *Francis-
 canes*, and *Dominicans*; the *Schoole-men*, and the *Canonists*; their
 other Clergie, and the *Iesuits*; when *Blacks-well*, and *Bellar-
 mine*, shall accord, vpon that mayne Poynt, of the Pope's
 Supremacie: (which, to belieue, and that both, *In tempo-
 ralius, et spiritualibus is, de necessitate salutis*: that is, Necessarie
 to Salvation, sayeth the one partie) then might hee, with
 the more credite, prae-sume, to taxe our Distractions: *Lorip-
 edus refertur derideat, Aethiops albus*. Now, then, your Man's
 propo-

CHAPTER VI.

Proposition, of his mayne Syllogisme, of **UNITIE**, being
sophisticall, and, his Assumption, clealie false, he will hard-
lie, I grow, vpon such Antecedents, conclude well, that the
Church of Rome, is the onlie true Church of **CHRIST**.

Philadelphus. You haue admitted the Church of Rome an
UNITIE; but, such, as where-in they haue neyther anie
matter of Glorifying; and are, but even scarce, well vnitied in
that same sacrilegious Societie.

Who are vnitied, onlie, but in Evil;
And, scarcelie well are in that same compacted;
Lesse may they glorie, than their Guyde the Deuill,
Whose Kingdome is not, in it selfe, distracted.
Killers, and Rogues, are, in a Course, contrasted.
That Concord, onlie, comes to bee commended,
When vncorrupt Companions, vncorrupted,
For Trueth, and truelie, are to-gether bended,
In Unitie, which is not thus defyned.
Fiends, Robbers, Killers, may bee close combyned.

Philomathes. As **Eubulus** in doing his best, to take from
our Poet, the prayse of a deepe Divine; so, I perceiue, (**Phi-
ladelphus**) that you mynde not to permit him the Monopo-
lie of the **MUSE**s. But, now, it resteth, to speake of the
Note of **HOLINESSE**; and, I much muse, (**Eubulus**) if,
as of all the former, so you will affirme of this al-so, That it
is no proper Marke. For, I am sure, that to nothing vn-
der Heaven, doeth the proprietie of **HOLINESSE** conueane,
but to the Church of **CHRIST** onlie. And, agayne, (ac-
cording to the Law you alleadged of Propers) that what-
so-ever Men are holie, they must bee of the Church of
CHRIST; for, *Holinesse becometh His House.*

Philadelphus. The Prophet **ELISHA**, being consulted by
great Personages, and vpon great Poynts, called for a dis-
tresser. And, mine Advyse were, (**Eubulus**) before you an-
swere to this Marke of **HOLINESSE**, that, even for re-

freshing of our Spirites, a little, wee heare their Man's Melodie, vpon that poynt.

Eriphilus. As your Myndes are mistuned, you may, perhaps, finde your selues, not greatlie cheared there-with. For, how-so-ever, *Eubulus*, lyke a slipperie Ecle, by subtilties of Distinctions, hath slidden thorow all our preceeding Marks; yet, as *Philomathes*, hath rightlie sayde, I hope, HOLYNESSE, is such a sure one, as you can not deny; except, you would once, and in this one Poynt, prooue true Men, even to professe your selues, a prophane Companie.

IV.

Eubulus. What-so-ever a propertie wee shall finde HOLYNESSE to bee, yet, (*Eriphilus*) I take bitter Passion, to bee no proper Poynt of it. And, therefore, what-so-ever your Man's Musicke, might worke in vs; yet, shall it not, incontinentlie, come presentlie in place, for mitigating, of your owne Cholericke Motions, by some greater Sympathie: which, perhaps, it shall finde in you, than it can waken, vp, in our (as you call them) mistuned Myndes. Therefore, *Philomathes*, bring out your Cure quicklie, for succouring of your Companion.

Philomathes. In-deede, the consideration of HOLYNESSE, would requyre, a calme Constitution. And these are our Man's Verses there-of.



CHAPTER VII.

HOLYNESSE.



HIS you say, in verie deede,
When you rehearse the Nicene Creede;
One Church Catholicke,
Holie, and Apostolicke.
This is another Marke, truelie;

Tb

They multi-
lie their owne
sorrows, who
suffer a strange
ill. p. 16.
Superfluous a
dignus separa-
da.
Tb. 16. 2. de
Sed. Dm.

*The Church must bee holie :
 Holie Men, holie Service,
 Ceremonies, and Sacrifice,
 Sacramentes, and holie Dayes,
 Are observed in her al-ways.
 As for the Sayncts, and Martyres all;
 And Virgines, which you Saynctes doe call :
 Whose Names are in your Kalendar,
 When lived they, and where ?
 In what Religion was it they died ?
 By whom were they Canonized ?
 If it were not the Church of Rome,
 Then shall I bee converted soone.
 If they were not your Companie,
 Then is your Fayth, an Heresie.*

Philadelphus. I am, against both your Wish, and Expectation, (*Eriphilus*) so farre cheared with your man's Poëtic, as, if it may not trouble your cheare, I would aske, even chearefullie, of you; why hee hath passed by the *Apostolische Creede*, (which, with some more credite, hee might haue cited; and, where-in, hee might haue found, al-so, the propertie of *HOLYNESSE*) to alleadge the *Nicene*? for, if hee thought, that this word [*Apostolische*] would haue marred his Metre, by making his Lyne a foot longer; yet, the shortnesse of his immediatellie, subsequent verses, might haue recompensed that slippe: neyther hath hee beene, in the rest of this Ryme, so squimmish, as to stand too preciselie, on footes; or, halfe footes.

Eubulus. Wee will let this passe, (*Philadelphus*;) for as I protested before, I am not to insist, in taxing all his absurdities, no, not in the Matter, much lesse in his Metre, which is lesse materiall, I come to speake of this Marke of *Hollasse*; and, before I enter to examine the Man's Logicke, I will yeelde this much, That, this once, hee hath fallen on a true

Properties of the Church of CHRIST; yea, and I will grānt thus much more, That al-be-it all properties be not Marks, (because more is requyred for being a proper Marke, than onlie to bee a proper Attribute) yet, that *Holynesse* is even a proper Marke of CHRIST His Church; but, where-in the Church of *Rome*, hath as litle, and lesse advantage, than in anie of the former. And, for clearing of this, (*Philomathes*) I must, first, put out your Man, from the Lurking-denne of *Equivocation*, where-in your Doctours delight to lye; and, thence, to shoote at the Innocent, in secret. For, if, by *Holynesse*, bee meaned, that sanctified Disposition of the Soule, and Affections, by the Spirit of Regeneration, wrought in all true Christians, in that Sense, it can bee no Marke, because GOD, onlie, knoweth the Hearts of Men. And, wee concluded, before, with consent of *Bellarmino*, That all Markes must, of necessitie, fall vnder Sense. And, agayne, if by *Holynesse*, bee meaned, that which is seene, and exposed to perception, in Mens outward carriage, according to the Law of Righteousnesse, in Manners, and common conversation; neyther, thus, can it be a proper Marke of CHRIST HIS true Church. For, that, by the restrayning Vertue of GOD HIS Spirite of Administration, even *Heathen* men, and *Infidels*, will appeare, in all morall Vertues, matcheable to Christians, except, that wee know, that what-so-ever is not of Fayth, is sinne. Was not *Paul* vnrebukeable, as concerning the Law; while, yet, hee was not onlie no Believer, but even a cruell Persecuter al-so?

Philomathes. How-so-ever outward Righteousnesse may not bee a sure Marke of Men; considered absolurelie; for that fayre carriage, which by the restrayning Vertue of the Spirit of Administration, will bee even in *Heathen* men: yet, (as you did, in short wordes, make answer to your selfe) that what is not of Fayth, is sinne; and, that, there-fore, no *Heathen* conversation, how approoved so-ever, can be counted for true *Holynesse*: So, amongst Professours of Christianity, I thinke, that *Holynesse* in lyfe and manners, must bee a most sure discerning Mark, wherby to know the true Church.

as which must, in them, bee presumed, to proceede of Fayth, And wee are searching of such Notes, as in the communie of Christians, all acclayming the Title of the Church, may discern the Vpright, from the Bastard, in that same kynde. So, as your Objection, of *Heaven carriage*, in this case, is clearlie the same Sophisme, which, you may remember, that, before, you taxed in our Men.

Eubulus. Doe you not knowe, (*Philomachus*) that, even amongst Professoures, not only will Hypocrites, in all these Outwardes, appeare to goe farre beyonde, even the moste sincere, and single-hearted Christians; but, even superstitious, and corrupt vvorshippers, yet in a blynde zeale, vvill seeme to keepe more preciselie, the vvaye of *HOLINESSE*, and *RIGHTEOVSNESSE*, than who haue more, and truer Light?

And if no more were to leade you, to knowe, that *HOLINESSE*, in this kynde, can bee no Marke, this, alone, might tell it you; That your owne Men, all-wayes, in their Disputes with vs, about the true Church, Doctrine, and Worship, doe reject, (and that iustlie) all Argumentes brought by vs, agaynst anie persons, or personall actions of Men. How-so-ever, agayne, in charging vs, they doe forget them-selues, so farre, as, all-wayes, to fall to personall, and, those, impudentlie false, and vnjust Criminations. So, as you may see, that, of necessitie, this Marke of *HOLINESSE*, must bee vnderstoode of an holie, and lawfull Worship, and holie, and pure Doctrine. And, al-be-it I confesse, that this can neuer bee anie-where, but, that, there-with, al-so, shall bee some number of Names, both inwardlie sanctified, by the Worde, and Spirite, and, al-so, showing foorth their Fayth, by their workes: yet, it is the *HOLINESSE* of Doctrine, and lawfull, and pure Worship, which is the proper Marke of the true Church; and, not eyther the inward Sanctification of the Soule, which we see not: or, the onlie outward Manners, where-in wee may bee deceived.

*Editor. de Ecclef.
lib. 3. cap. 2.*

And, your owne Schoole-men, are not onelie of this Iudgement: but, all-so, goe much farther heere-in, than eyther, I will, or anie good Christian, ought to follow them. For, Cardinall Bellarmine, sticketh nor, to a-vouch; That in those, of whom the Church consisteth, neyther Fayth, nor anie inward Vertue, is requisite. As, if the Church of G O D, could consist, of a number, of Incarnate Devils. For, all-bee-it, as I haue shewed, and your owne Men, doe confesse, That neyther Fayth, nor inward Vertues, no, nor outward Manners, onelie, are the proper, and infallible Markes, where-by, to discern, amongst Acclaymers, which is the true Church; yet, they are vndoubted, and even inseparable Properties there-of.

Philomathes. Whether Bellarmine affirmeth anie such thing, or you, misconstruing his wordes, doe afforge, to him, so absurd an Opinion, I can not now determine. I am perswaded, what-so-ever hee say there-in, yet, that, alwayes, in some of them, of whom the Church consisteth, Fayth, and inward Vertues, of necessitie, both must bee, and, accordinglie haue beene. And, I will yeelde you this, also, that, how-so-ever, (as, in mine Opinion, you haue rightlie distinguished) Fayth, and Manners, bee Properties, and, even inseparable Properties, of the Church: yet, that the discerning Marke betwixt Acclaymers, must bee the HOLINESSE of Doctrine and lawfull Worship: and, I thinke, our Man, in his Metre, hath meant so: for, you see, hee defineth this HOLINESSE, which is a Marke, by Holie Men, holie Service, Ceremonies, Sacrifices, Sacramentes, Dayes. &c.

III.

Eubulus. Now, consider, (*Philomathes*) whether, not so much I, as the inevitable necessitie of cleare Trueth, hath led, and must leade you: for, in that Sense, where-in onlie you confesse, that HOLINESSE must bee vnderstood, as it can bee a discerning Marke of the Church, (namelie lawfull worship, and Doctrine.) What, I pray you, shall bee the right Rule, where-by to decyde that? And, whether hath your Poët fallen by bringing this Marke of HOLINESSE

NESSE; but, even vñwittinglie, to admiſe, that onelie demonſtrative Marke, which I, in the beginning of our Diſcourſe, layde downe? For, in this great debate, (what is, and with whome is lawfull, and holie Worſhip, and holie, and pure Doctrin) except the HOLINESSE of Worſhip, & Doctrin, of Service, Ceremonies, Sacrifice, Sacraments, Dayes, &c. be examined, by the onlie infallible Rule of ſacred Scripture: what ſhall we haue, where-of to glorie, more than the Heathē of Athens? of whom the Apoſtle witneſſed, that for infinite varietie of Service, Ceremonies, Sacrifice, Sacraments, Dayes, &c. they were too too Religious, but that all their Religion was vayne. And, ſhall wee not fall, with the blaſphemous Ambaſſadours of Aſſur, to juſtifie the Abhominations of Aſſur, (who worſhipped vnder everie greene Tree, and vpon everie high Hill, and multiplied Altars, in everie Corner) and to condemne, the pure, and well informed zeale, of Ezr-ehia, who brake downe all thoſe Altars, abrogated infinite Ceremonies, Sacrifices, Service, and Dayes; and, commanded Iu-
da, and Ieruſalem, to worſhip in one place, and to offer, vpon one, onelie Altar? The Matrones of Antiochia, are called, both Honourable, and Devote, (εὐσεβέως καὶ ἀγαθῶς) and, yet, they perſecuted, egarlie, the Church of GOD.

Acs, 17. 26.

1. Kings, 18. 26.

Acs, 13. 50.

Philomathes. I know not, whether you, or the inevitable neceſſitie of cleare convincing Trueth: or, if you, by force of Trueth, haue brought mee there-to: but, verilie, I muſt, vprightlie acknowledge, that wee are, in-deede, fallen neceſſarilie, to the poynt you pleade for; and, that all Doctrin, Worſhip, Service, Ceremonies, Sacrifices, Sacraments, Dayes, &c. (to bee reputed, and holden aſſuredlie holie) muſt bee examined, and determined, according to the onelie right Rule thereof, which you haue evinced, already, to bee the ſacred Scripture; and, that other-ways, the debate ſhall never bee ended.

Eubalus. Well, then, (Philomathes) having drawne you, ſo farre, out of the Denne of deceitfull Equivocation, as, I thinke, wee ſhall accord, on the ſenſe of the Major

IV.

of your Man's Argument, I will nowe set it before you, that you may see the Force there-of:

That Companie, which, onlie, hath in it holie Men, holie Service, Ceremonies, Sacrifice, Sacraments, Dayes, &c. must bee the Church of G O D.

But, in the Church of Rome, onlie, these are to bee found.

There-fore, the Church of Rome, is the onlie Church of G O D.

Now, to grant his Proposition, or Major, in such Sense, as where-in I haue, all-readie, cleared, and you, all-so, (*Philomathe*) haue confessed, That, onlie, it can consist. I denye his Assumption, or Minor, as which is shameleslie false: except, by the onlie, sure, and layde-downe Rule, hee prooue it.

Philadelphus. You must attende (*Eubulus*) the Probation of his Assumption, in the next Proper Ballad, that happeneth to breake out of the Super-abundance of his Poeticall Veyne: and, suspende his Conclusion, till then. And, that, in the tyme, hee may, the more seriousslie; set himselfe for it; what, if from his owne Groundes, where-of hee glorieth, one should drawe this contrarie Conclusion?

That Companie, which hath turned all the Worship of GOD, (Who will bee worshipped, in Spirit, and Trueth) in a prophane Histrionicke Farce; which teacheth, for Doctrines, the Traditions of Men; which burdeneth the Consciences of Christians, (whom their Lord will haue to be free, saith *Augustine*) with innumerable ydle, & superstitious Ceremonies, of Mans inuentiō, in the multitude where-of, all true Religion, is not onlie buried, but, al-so, lost: Which, after that perfect Sacrifice, which CHRIST offered, once for all, offereth still Expiatorie Sacrifices, for Sinne: Which deuyseth Sacramentes of their owne, which they haue not received from the L O R D: Which, superstitiouslie,

CHAPTER VII.

idolatrous, keepe Dayes, and Tymes: Which for
Synctes departed, and erect Images, to bee wor-
shipped, with Religious Adoration: Who, glo-
rying of Fathers, and Martyres, are, them-selves,
Persecuters, and Murderers of the Saynctes: That
Companie can not bee the Church of CHRIST,
but is, vndoubtedlie, *The Antichristian Synagogue.*

But, such is the Church of Rome.

Therefore, the Church of Rome, is not the true Church
of CHRIST, but is, *The Antichristian Synagogue.*

Now, as your Man's stout Asseveration, of holie Services,
Ceremonies, Sacrifice, Sacraments, Dayes, &c. will not ex-
empt your Church from the Staine of this Conclusion, except
you try, & verifie them to be such, by that onlie Touch-stone,
which, in anie case, you desyre never to bee touched: so will
his vayne Acclaiming of all the Saynctes, Martyres, and Vir-
gines, contayned in our Kalendar, and the pretended cano-
nizing of them, much lesse helpe him. What they haue
beene, who are contayned in our Kalendar, wee are not
much curious to inquire, because wee holde it not for a Re-
gister of Saynctes, but for a ciuill Rule, where-by to calculate
Tymes. And I praeume, that *Ianus*, *Iulius*, and *Augustus*,
are none of the number written in Heaven, as, perhaps,
no more are some others, vvhose Names, yet, in ciuill vse, may serue fittlie for
Notes of Tymes. And, I thinke, verilie, your Poet hath
lost, both the Yeare of GOD, and Dominicall Letter,
also, when hee is prooving Religion, from the Kalendar:
which, wee esteemed, ever should bee cleared from Scrip-
ture. And, hee hath dipped his Mynde so deepe in this
Studie, as hee asketh, *when*, and *where*, they lived. But, foo-
lish Man, it is neyther the yme, *when*, nor the place *where*,
anie Man, eyther liueth, or dieth, that maketh him a
Christian. But, that third thing in his Question, which,
onlie, for all, except to multiplie Babling, hee should haue
asked, namelie, in what Fayth they lived, and died:
And, then, was answered, That, if they were Synctes, in-

deade, they both lived, and died, in the same Fayth which was holde, and were even of our Companie: which Companie, is not defined by Tyme, *when*, or place *where*, but by the vnion of what-so-ever persones, in what-so-ever place, and of what-so-ever tyme, in one LORD, one Fayth, one Spirit, on Baptisme, &c. for all Sayncts are sanctified by the Truth: and, Thy Word is Truth, sayeth our Saviour. And, giving thus, that all these Sayncts had beene, not onlie in the Companie of the Church of Rome, then, but, also, that they had beene of her Companie, (for manie, even now, are in her Companie, which are not of it: *Come out of her, my People*, sayeth the Spirit) and holding one, and the same Fayth, which Rome, at that tyme, helde: yet, as *Eubulus* hath now more than once tolde you, What will anie Praise, or Prærogative of Rome, then, make for Rome, now, which is not now of the Companie of Rome, then, but is the Synagogue of Satan; where-as, Rome, of olde, was of our Companie?

Eriphilus. What? (*Philadelphus*) will you make those, whom the Church of Rome hath Canonized, to bee of your Companie? they were Canonized, I tell you, many Ages before *Luther* was borne.

Philadelphus. Of their Canonizing, (*Eriphilus*) I will not, now, much dispute, whether it was farther, eyther to their honour, who were so Canonized; or to theirs, who sacrilegiouſlie præsume to rob GOD of His proper Honour, in making Sayncts: or to the reproach, and disgrace, of both. I am certaine, that whom GOD hath sanctified, hee is, and will bee, a Saynct, though the Pope, and all the Conclauē, had concluded the contrarie: and, whom GOD hath not sanctified, no power in the Worlde, can make holie. I say, that in this your glorying, of Canonizing Saynctes, you haue as valide an Argument, for the Church of Rome, as the building of the Prophets Tombes, and garnishing of their Sepulchres, was for the Iewes, whose Fathers were Murderers of the Prophets, and them-selues, crucifiers of the LORD of Glorie. And
our

our Fayth, (*Eriphilus*) was not borne, with *Luther*, no more, than your Heresie, was borne with you: but, our Fayth, is the same Fayth, where-by all Faythfull, in all Ages, and Places, ever lived: as yours is that same deceitfull Illusion, which, even in the Apostolicke tymes, *Satan* was a-hatching: and, which, having by slow degrees, mounted to so monstrous an height, is now, agayne, neare the dead-trach, to the Devil's great displeasure.

Philomathes. If *Eubulus*, and I, shall giue over to you, *PHILADELPHUS*, and, to *ERIPHILUS*, the reasoning of this Matter, I feare, wee must provyde vs, some-where, of long Weapons, to goe betwixt you, so Satyricke are you, and so Cholericke is *ERIPHILUS*.

Philadelphus. Verilie, (*Philomathes*) I mynde not to free *Eubulus* of that Taske, where-of hee can much better acquyte him-selfe, than I am able: and, if *Eriphilus* take my Counsell, hee shall behold you all-so, to pleade your part. And, it is not so much anie Satyricke Speeches of myne, (as it pleaseth you to call them) which haue marred *Eriphilus* Mirth, as *Eubulus* sad Syllogismes; vvhether, hee hath so sacked all your Poet his proper Marker, as, how-so-ever, at first, rejecting my Sonnets, hee summoned vs to Syllogismes; yet, I perceine him, now, so fufseyted with them, that, in a compassion of his Cholericke Passion, I will yet, vouchsafe him one Sonnet, to swadge it; where-in, hee shall not challenge one Satyricke Syl-
lable.

Catholicke can not bee to Sense subdued.

Continuance is but a common Case.

Things Visible, are often-times unviewed.

What's Unitie, if it bee not in Grace.

Hypocrisie, some tyme, doth surper the place.

0 2

Of Holynesse, if true Light bee not Leader.
 Who Flesh, for Spirit, who Shades, for Sooth, embrace:
 The more devote, more dating they'r, and deader. (gers,
 Would'st thou stand stay'd, gainst all, both Doubts & Dan-
 Fellow CHRIST'S Voyce, and flee the voyce of Strangers.

Philomathes. I knowe not, howe your Sonnet hath wrought on Eriphilus mynde: but, verilie, you haue made your worde good, in this, That in all your Sonnet, there is not one Sarcasticke Syllable: all-be-it it bee so full of Sentence, as you haue compryzed, in a short Summe, the Drift of all Eubulus Discourse, agaynst our Man's Markes. But, now, both the Day, and the Way, are shortening: and, wee haue, yet, one Poynt, to passe thorowe: namelic, of HÆRETICKES. You haue beene so difficult, (Eubulus) to graunt vs the Title of the true Church, and haue so farre set at naught all our Nores: as, I would gladlie heare, how you will cleare your owne Churches, from this imputation of HÆRESIE, which our Man, heere, at great length, layeth agaynst you.

V.

Eubulus. If hee could haue prooved his power in anie thing, hee would, chiefelic, haue imployed it, for the credite of his owne Church, and Cause. Where-in, if hee had prevayled, hee should, with one, and the same travell, haue over-throwne vs, all-so. As, accordinglie, you see, howe, in all his alleadged Markes, hee labourerh, to appropriate them so to *Reas*, (and, there-vpon, to conclude of her, That shee is the true Church) that, there-with, all-so, by a Consequence, in his Conceit, cleare enough, our Churches, as defectiue, vvere condemned by him. And, in-deede, if hee could possiblie haue well instructed the one, vvee had the lesse place to pleade agaynst the other. For *Reas* Iustification, should, sufficientlie, convince vs; lyke as the justifying of our Churches, sheweth her to bee Satans Synagogue. But, if I haue made him to bee
leaps

scene a weake Souldiour, for him-selfe, it may well bee presumed, that hee will prooue no great Master in answer vs; how-so-ever hee assaileth vs, with an Armie of *Interrogatours*; if so bee, that by the hudgeuesse of the number, in common; the particular imbecillitie, of each severallie, might bee supplied. And, to manifest this vnto you, (*Philomathes*) In all his Ryme, (inscribed *HAERETICKS*) hee racketh his Ingyne, to prooue our Churches, to bee haeretieall, even by this mayne Argument:

To whome the Notes of Haeretickes, doe, properlie, conveane: and, in whome manyfolde Defectes are found, which can not befall the true Church; they must, of necessitie, bee haeretieall.

But, to the Protestant Churches, the Notes of Haereticks doe, properlie, conveane: and, manyfold Defects, which can not befall the true Church.

There-fore, the Protestant Churches, are haeretieall.

The Major of this Syllogisme, is so clealie true, as it can not bee gayne-sayde. Howe hee prooveth his Minor, wee will trye, GOD vvilling, when you haue read vnto vs his Verses there-on. And, first, concerning the first poynt of haeretieall properties, to which I will, first, make answer: and, there-after, with no great ado, wee will over-terne all his *Interrogatours*, of those Defectes, which hee would father vpon our Churches.

Philomathes. Then, take heede, howe hee descrybeth you.



CHAPTER VIII.

HERETICKES.



*V*R Saviour warnes vs, to haue care,
Of false Prophets to beware,
That in His Name should come:
Not sent, yet they would runne:
Thieues, not entring by the Doore,
That kill, and steale, and keepe a-store:

*W*olues, in Sheepes cloathing,
To kill Soules, and steale the Teaching:
Thistles, Thornes, corrupted Ground,
On whom no good Fruit is found:

*L*iving after their Lusts, truelie;

*W*hose god is their owne Bellie:

*D*ogges, Foxes, and Masters of Lies,

*T*hat new Sects will deuise;

*B*ringing in Dissention,

*A*nd heape to them-selues Perdition.

*T*hese Markes agree with you,

*M*ore than the Pagane, Turke, or Ievv:

*F*or they denye the Name of **CHRIST**,

*A*nd counterfeyt no Christian Priest.

Eubulus. Stay there, Philomathes: for in these Verses, is the probation of that first poynt of his Assumption, where by the Notes of Heretickes are affirmed of vs: and, now, I pray you, aduert a deadlie Demonstration, where-by you maye, heedinglie, that hee descrybeth vs:

*Those Marks, given vs, to discerne Heretickes, conueane but to such as professe the Name, and Worship, of **CHRIST**.*

But,

But, you Protestants, professe the Name, and Worshipp
of CHRIST.

Therefore, these Markes conveane to you: and, consequentlie, you are *Hereticks*.

Now, how Cholericke so-ever you take *Eriphilus* to bee in this Cause; yet, I will even admit him Iudge, of this sad Syllogisme, where-by your Poet will prooue vs *Hereticks*. Would you allow mee, (*Eriphilus*) to conclude your Ballader, a barking Dog, thus: Barking can conveane, but to living, and sensitiue Creatures: but, your Ballader, is a living, and sensitiue Creature: therefore, barking conveaneth to him; and, consequentlie, hee is a Dog.

Eriphilus. Hee is verie skillese in Logicke, who knoweth not, that of miere Affirmatiues, in the second figure, nothing can conclude. And, you but skornfullie afforge to our Man, so senselesse a manner of Argumentation.

Eubulus. I am content (*Eriphilus*) it be esteemed so of me, if, bending there-to all your Skill in Logicke, you shall bee able, out of your Man's Verses, to frame anie other forme of Conclusion, than that, which you say, I haue afforged vnto him. This is the summe of his last read Verses, Such, and such, are the Notes of *Hereticks*: which Notes, conveane, onlie, to Men professing CHRIST; for, so *Iewes*, *Turkes*, and *Paganes*, who denye His Name, they can not bee competent. But, you, Protestantes, professe the Name of CHRIST: and, there-fore, &c.

Philomathes. Verilie, (*Eriphilus*) I feare, that both our Skills, in Logicke, shall, hardlie, finde out a better forme of our Man's wordes: where-in *Eubulus* hath so opened a chylidish over-sight, as I can not find, wel, a Vayle to cover it.

Eriphilus. At worst, it is but a fault in forme; which, in a well-consisting matter, may bee soone mended.

Eubulus. But, I pray you, (good *Eriphilus*) though you had a Syllogisme, at your owne shaping, will you ever finde matter, where-of to make it, or, vs *Hereticks* by it; in this, that we professe CHRISTIANITY, as, putting it even to the Racke, will it afforde any reason,

wherefore to bynde on vs, the Notes of Heretickes, more than on the Church of Rome, which professeth the Name, & Worship, of CHRIST, all-so? Except you will bee allowed, to reply, as one of your Profession, one day, disputing with mee, of *Antichrist*, (when I propounded an Argument, where-by I concluded, that of the Pope, in place of resuming the partes of my Reason) answered mee confusedlie, and confidentlie, That, finde him out, as wee could, other-ways, the Pope could not, possible, bee once suspected to bee *Antichrist*, for hee is CHRIST HIS Vicar. Shall wee bee counted Heretickes, (*Eriphilus*) onelie, because it pleaseth your Poet, so to call vs? To whome these Notes doe most siclie agree, let the rightlie-illuminated, judge; and, Hee will judge one day, who judgeth righteouslie, and, whose is all judgement. VVee passe verie little, to bee judged by your Man: yea, wee judge not our selues.

Philadelphus. You are too sharpe sighted, (*Eubulus*) hee hath thought, that vnder the sweetnesse of Poesie, such a slippe in Logicke, might haue easilie bene concealed.

IV.

Eubulus. That might haue bene presumed of *Syrus*, sitting vnto Swyne. But, to leaue the Man, with his owne Logicke, I would demaund of you, (*Philomathes*) why, in so long an Enumeration of hereticall Notes, hee hath passed over those, where-by the holie Ghost witnesseth, that Heretickes, and of this tyme, may bee moste clearlie knowne? And, what a Conscience doeth it argue, to amasse a number, where-of the application may breede but jangling; and, to keepe silence, of the moste notifying Notes of all?

Philadelphus. You still mistake the Man, (*Eubulus*) Charitie beginneth at ones selfe: and, accordingly, their Poet is so full of Selfe-loue, as hee never mynded to produce ought, where-by to preiudge his owne cause.

Philomathes. But, what are those Notes, (*Eubulus*) with the fraudulent omission, where-of you doe charge our Man?

Eubulus. I will essay, by a more formall Syllogisme, than

bee framed agaynst vs, to leade you both to know them, and to acknowledge of them, that they so neerlie touch your *Romish Church*, as might make your *Man* thinke, they were no Wares, for him to exhibite :

What Companie teacheth *Doctrines of Devils*, and, by *Devilish Dealing*, doe verifie them-selues, to bee *Satan's Children*; that Companie must bee *Hareticall*.

But, the Church of *Rome*, teacheth *Doctrines of Devils*, and, by *Devilish Dealing*, doe verifie them-selues to bee *Satan's Children*.

There-fore, the Church of *Rome*, is an *Hareticall Companie*.

Philomatbes. In-deede, (*Eubulus*) your Syllogisme hath a better forme, but a much badder matter.

Eubulus. And if I make the matter, as good as the forme, then all shall holde good; where-in, yet, (that I may bee charitable conceived) I meane by the Church of *Rome*, (as I haue, now more than once signified) the Evill in the Bodie, not, absolutelie, the Bodie affected there-with: the *Papalitie*, nor all, who are named *Papists*: not all, who haue the Name, or Number of the Beast, but who haue his Character.

VI,

Philomatbes. If, even thus, you make your matter good, wee haue lost a Gayne.

Eubulus. Then, let vs examine the partes of mine Argument. I hope you will admit my Major.

VII.

Philomatbes. It can not bee denied. It resteth you, to prooue your Minor.

Eubulus. My Minor, or Assumption, chargeth *Papalitie*, or characterized *Papistes*, with two maligning Markes; *Doctrines of Devils*, and *Devilish Dealing*. I will, first, prooue the one, and then the other, also. That the Church of *Rome*, teacheth *Devilish Doctrine*, I prooue it thus:

VIII.

Who forbid Marriage, and command to abstayne from Meates, which GOD hath ordayned to bee received with Thankes-giving, they teach *Doctrines of Devils*.

they are in the flesh? Now, where you affirme, the Apostle, in that Prophecie, to haue eyed onlie the ancient Hereticks, absolute condemnors of Marriage, and Meates; all circumstances of the place, evince, manifestlie, that hee neither eyed them onlie, nor principallie; but, that also, and principallie, the holie Ghost eyed your Church of Rome. I let this goe, that hee speaketh of the latter tymes, which yet (I am perswaded) hath a narrower relation, than that, where-by, I know, you will seek to shift this poynt. Hee speaketh, there-with, of such, as, by great and cunning Hypocrisie, should haue so great place, as, by Authoritie, to forbid, and command. But, it is well knowne, that the ancient Hereticks, mayntayners of these Doctrines, were, in their verie first out-setting, exhibited, and abhorred, commonlie, of all; and, that, both they, and their Doctrines, loone evanished. So, as, it is playne, that so serious a warning of the Apostle, is chiefelie, in regard of more dangerous Heresies, and so farre, by Hypocrisie, obweyning place, and authoritie in the Church, as to come providence to *seduce*, *seduce*, (interdicting, and commanding.) And, thus, ((*Philomaties*)) all your distinction, of myne Assumption, is vayne, and cavillatorie: and, so, will never vindicate your Romish Church, from the guilt of my Condemnation.

Philomaties. Verilie, all-bee-it I dare not condemn your Church, or suspect rashlie of her, in these, or any other points: yet, I will not deny, that that I could haue done, to haue bene lesse audacious, in so perillous a point, as to haue given you lesse advantage agaynst her. But, goe forwardes. You tooke, all so, for to overthrow our Church, That, by Devils Dealing, they were seduced, to bee Pastors of the Church; which was the poynt, of your myne Assumption, agaynst

I proove it, thus:

Lies, and Murderers, like their father the Devil. their

But, the Church of *Rome*, forbiddeth Marriage, and commandeth, to abstayne from Meates, which GOD hath ordayned, to be received with Thanksgiving.

There-fore, the Church of *Rome*, teacheth Doctrines of Devils.

2. Tim. 4. 3.

Philomathes. The Major of your Argument, is from *Paul*, and can not bee denyed. I distinguish your Minor: for, if you say, that the Church of *Rome*, eyther forbiddeth Marriage, absolutelie, and, as a thing, absolutelie, and in it selfe, damnable: or, commandeth, to abstayne from Meates, absolute, as from thinges, absolutelie, and in them-selues, vn-cleane; (which is the forbidding, and commanding meained of the Apostle) then is your Assumption false. But, that the Church of *Rome*, in some respects, and to some persons, forbiddeth Marriage; and, in some respects, commandeth, to abstayne from some Meates, I doe not deny. But, this is not agaynst the Apostle his mynde; who prophecied, in that place, of some ancient *Haretickes*, in the Primitiue Church, who, absolutelie, damned Marriage, and diuers sorts of Meats, as, in them-selues, polluted.

IX.

Eubulus. If so serious, and hazardous poynts, bee well, or wyselie, put vpon the danger of so cavillatorie a Distinction, devysed by Men, I report mee to your owne Conscience: that, others, before, haue bene in the same sinne, and, perhaps, in some farder degree there-of; what doeth that excuse the *Romish* Church; which, in anie degree, praesumeth to forbid, and command that, the forbidding, and commanding where-of, the holie Ghost affirmeth, to bee *Devilish*? Is not this to play, and that even perilouslie, in a serious matter? The Church (you say) doeth not condemne Marriage: but, the Apostle maketh even the forbidders there-of, to bee *Devilish Doctors*. And, yet, if who are in the flesh, are, in that, to bee condemned, (by the Apostle's Doctrine:) how can you absolve your *Romish* Church, of condemning Marriage; when shee affirmeth, of married persones, That they

they are in the flesh? Now, where you affirme, the Apostle, in that Propheſie, to haue eyed onlie the ancient *Heretickes*, absolute condemners of Marriage, and Meates; all circumstances of the place, evince, manyfestlie, that hee neyther eyed them onlie, nor principallie: but, that also, and principallie, the holie Ghost eyed your Church of Rome. I let this goe, that hee speaketh of the latter tymes, which yet (I am perswaded) hath a narrower relation, than that, where-by, I know, you will seeke to shift this poynt. Hee speaketh, there-with, of such, as, by great and cunning Hypocrisie, should haue so great place, as, by Authoritie, to forbid, and command. But, it is well knowne, that the ancient *Heretickes*, mayntayners of these *Doctrines*, were, in their verie first out-setting, exhibilated, and abhorred, commonlie, of all; and, that, both they, and their *Doctrine*, soone evanished. So, as, it is playne, that so serious a warning of the Apostle, is chiefelie, in regard of more dangerous *Doctrines*, and so farre, by Hypocrisie, obtayning place, and authoritie in the Church, as to come prowdlie to *καλῶναι*, & *κελεύειν*, (interdicting, and commanding.) And, thus, (*Philomathes*) all your distinction, of myne Assumption, is vayne, and cavillatorie: and, so, will never vindicate your *Romish* Church, from the guilt of my Conclusion.

Philomathes. Verilie, all-bee-it I dare not condemne the Church, or suspect rashlie of her, in these, or anie such poyntes: yet, I will not deny, but that I could haue wished her, to haue beene lesse audacious, in so perilous a Case, and to haue given you lesse advantage agaynst her heere-in. But, gee forwardes. You tooke, all-so, for to prooue, agaynst our Church, That, by *Devilish Dealing*, they verified them-selves, to bee *Satan's Children*; which was the seconde poynt, of your mayne Assumption, agaynst vs.

Eubulus. I prooue it, thus:

X

Who are Liars, and Murderers, like their father, the devill,
their

their Dealing is Devilish; and, they verifie themselves, there-by, to be the Devils Children.

But, the Church of Rome, are Liars, and Murderers, lyke their Father, the Devill.

There-fore, their Dealing is Devilish; and, they verifie of themselves, that they are Sathan his Children.

Eriphilus, Is this, for-sooth, the calme Conference you protested for? And, are you the Man, that so farre abhorreth bitter Contention; who falleth, thus, not onelic to Bitternesse, but even to open Reproaches, and impudent Rayling? Did not you, in Disputation, about Poyntes of Doctrine, disallow all personall Criminations? Where-in, to all, and anie Instances, which you can bring agaynst vs, when we haue opposed as manie, and as odious, on your side; shall not all our Dispute, but finish in a foule Flyting?

XI.

Eubulus. I haue neyther, as yet, touched anie man his person, or spoken of anie personall Action, of Lying, and Murdering; neyther mynde I, by anie such Instances, to strengthen mine Assumption, howe manie, and howe tragically so-euer, I might easilie produce, and those of recent Practise. So as, thus once agayne (*Eriphilus*) heate, hath made you too hastie. What-so-euer Instances you might oppose to mee, of our Men, in personall Recriminations; yet, I am sure, that you shall never verifie of anie, on our side, that they teach, and, by publicke Bookes, mayntayne, That it is lawfull to lie, and to commit Murder. So, as, if I prooue, that your ROMANISTES, not onelic practize privilie, but, all-so, teach, yea, and mayntayne, openlie, That it is lawfull to lie, and murder, I hope, I shall make mine Assumption good; and, yet, never a whit, there-fore, declyne from the course of a calme Conference, and Rules of a lawfull Disputation.

Eriphilus. When you cleare so great a Calumnies, then shall I confesse my too great heat in an evill Cause.

Eubulus

Eubulus. Will you not graunt mee, (*Eriphilus*) that, vvho prayse the Arte of Simulation, and Dissimulation, to bee both good, and profitable, and, call it Prudence, and Verrue, yea, and a good Prudence: and affirme, That who vse it, are to bee praysed, those are Teachers, of Men, to become Liars?

XII.

Eriphilus. You will nor, so easilie as you trôw, get mee in-trapped, with your Interrogatours: for, there is some even Godlie and prudent Simulation.

Eubulus. I mynde no such Circumvention, as you feare, but moſte playne Dealing, for gayning of you, more than my Poynt. And, to showe you howe farre I am, from entertayning impertinent Plea, I will not, now, question with you, about this, howe well anie Simulation may bee made to accord with Prudence, and Pietie. But, let the Instances, which I shall produce, beare witnessse, vvwhether they bee such, as may escape vnder this your Sconſe. As for the Position, which I haue brought, in all the Poyntes there-of, your owne Man, *Martinas Navarrus Aspilcueta*, (vvho hath written a whole Treatise, of *Æquivocations*, in Favoures, as hee professeth, of the Iesuites, In *Cap. humane aures*, 12. *Quest. 5.*) affirmeth playnleie, In *d. Cap. humane*, Pag. 352. & Pag. 349. Et pag. 351.

XIII.

Eriphilus. You may, perhaps, vvrong him, in this Imputation: But, and though anie one such Man hath vvritten so, yet ought it not bee counted a common Faule of our CHVRCH. Howe manie of your Men, mayntayne Poyntes, which your CHVRCH, yet, disadvo- weth in common?

Eubulus. If I doe vvrong him, his Booke, and places there-of, alleadged by mee, will witnessse. And, that his Doctrine, is a just Imputation, agaynst your Church, is cleare, by this, That Pope *Gregorie* the thirteenth, approved, and ratified his Doctrine, as (*Sensam, & incon-* *cassam*) holie, and stable. And, besides him, *Gregorius de Valentia*, a Iesuit, *Tom. 3. Disput. 5. Quest. 13. de re, p. 2.*

XIV.

callesth **ÆQUIVOCATION**, (*Prudentem Defensionem*) a wyse Defence. The fore-named *Navarrus*, in *d. cap. bannensis* 22. *Quest. 5. Pag. 348.* recordeth, and highlie prayseth an **Æquivocation** vsed by Saynct **FRANCIS**: who, beeing asked, by the Sergeantes, persuing after a Murder, If such a Murderer had passed that way? did put his Handes, in his Gowne Sleeues, and answered, That hee had not passed that way. Vnderstanding, with himselfe, contrarie to common perception, that hee had not passed thorowe his Sleeues. And, the sayde *Navarrus*, addeth, even there, (*Hanc Doctrinam de Æquivocationibus, fundari in illo insigni facto magni illius Patriarchæ FRANCISCI:*) that this Doctrine of **Æquivocations**, is founded, vpon that noble Faet, of that Great **PATRIARCH**, Saynct **FRANCIS**.

Philadelphus. Besides that common dislyke, which al-most all the other *Romane* Clergie haue of *Iesuites*, I thinke, that the *Cordeliers* haue heere a proper Quarrell, and a most competent Plea, and Action, agaynst them: who thus take vnto them-selues, wrongfullie, the Craft of **ÆQUIVOCATION**; which, beeing founded on the noble Act of Saynct **FRANCIS**, should, with all reason, haue remayned the Propertie of his Familie: as, accordinglie, they were called, once, commonlie, **LYING FRIERS**: till, now, the *Iesuites* haue so farre encroached vpon this their Right, as that, how farre so-euer the *Friers* bee still set to mayntayne their Title, yet the *Iesuites* doe farre exceede them, in all the cunning kyndes of **Æquivocation**.

XV.

Eubulus. It is an vnlucklie Debate, where-in the Victors greatest Honour is, that, there-by, hee prooveth to bee the more neare sib vnto Satan. But, to prosecute my Matter; The same *Navarrus* teacheth, that a person accused before a Iudge, who proceedeth not (*juridice*) lawfullie, is not holden to confesse the Trueth: but, may vse **ÆQUIVOCATION**, mentallie reserving within him-selke, some other thing, than his wordes doe sound:
yea,

yea, eyther in Answer, or Oath, to his Iudge, or Superiour, that hee may vse a Bour-gate of Speech, (*Amphibologia*) whether through a diuerse signification of the word, or through the diuerse intention of the asker, and of him that maketh answers, and although it bee false, according to the meaning of the asker: in *cap. Ne quis. cau. 22. quest. 2.* The same *Navarrus*, instructeth a Witnesse, to depone, that hee knoweth nothing; reseruing this within him-selte, nothing that hee is holden to tell. And, hee giveth the same instruction, to Pleadere, who are requyred to giue their Oathes, *de calumnia*, or, of Veritie, *Pag. 151.* *Toletus*, a Iesuit, and a Cardinall, teacheth these same healthsome Lessons, *Instruct. sacerdot. lib. 4. cap. 21.* *Iacobus Sylvanus*, alias, *Keller*, Iesuit, teacheth the same, *Philipp. contr. Anonymum, &c. pag. 5.* Besides all these, (*Eriphilus*) doe they not teach men to bee Liars, who affirme, that no Oath given to an Hæreticke, or Infidell, is to bee kept? And, yet, this was both inacted, and practized, in the Councell of *Constance*. *Iacobus Simancha, Episcopus Pacensis, de Catholic. institut. cap. 46,* al-so avoucheth it. *Conradus Brunus, de Hæreticis, lib. 3. cap. 15,* determineth, that no Patitions, Conventions, Lawes, Confirmations, (*rescripta*) where-by Hæretickes obtrayne Peace, and Securitie, ought to bee kept, or counted of anie force, or effect. Now, if wilfull, and even purposed Perjurie, may bee counted Pietie; and if such impudent instructions of disguysing Trueth, you esteeme a prudent Simulation, (*Eriphilus*) I thinke him pittifullie imprudent, who hath anie dealing with you.

Philomathes. I beseech you, (*Eubulus*) no more of this. For my part, I never lyked of that Doctrine of *Equivocation*: And, I thinke, verilie, that the Church hath beene evill beholden to those Men, what-so-ever they were, who have brought that Blot vpon the *Catholicke Fayth*.

Eubulus. Then, (*Philomathes*) of all others, the Church is worst beholden to the Pope, who hath approved, and confirmed, and yet still shameleslie mayntayneth, that disgracefull

XVI

Doctrine. And you, who see the Evill, are yet worse, than
 wo: it of all, beholden to your-selves; who, in so playnlie,
 a perceived Prævarication, yet suffer your selves to bee so
 senseleslie, and miserablie, miscarried. But, how-so-ever I
 bee, in this purpose, more playne than pleasant vnto you:
 and that, even there-fore, I could bee content to speake no
 more of it, who am loath to grieue you in anie thing; yet,
 because I promised it to *Euphilus*, and hee conceived, that
 I could not possiblie cleare such (as hee called it) a Ca-
 lumnie, I must essay, to acquyte my selfe, in proving all-so
 of your *Romanistes*, the other Poynt, and Note of their spi-
 rituall Kinred, propounded by mee, of *Devilish Dealing*:
 namelic, that they are Murderers, and teach men so, as well
 as Liars, and, thus, are *Satan's* vpright Children. Cardi-
 nall *Baronius*, in his Epistle agaynst the *Venetians*, speaketh
 thus; *The Ministrie of Peter*, (blessed Father) is two-folde, To
 feede, and to kill; according to that, [Feede my Sheepe] and accor-
 ding to that [Kill, and ease.] For, when the Pope hath to deale
 with refractarie, and averse parties, (as are the *Venetians*) then
 Peter is bidden, Kill, and slay, and packe them vp in his Bellie. Is
 not this, I pray you, reverentlie, and rightlie vsed Scripture?
 The same *Baronius*, in his *Parænesis* to the *Venetians*, Pag. 9.
 It reiteth, O Father, (the Pope) that you draw agaynst Male-
 factors the Sword of Peter; whom to this ende, *CHRIST* appoynted
 over Kingdomes, and Nations. Their King-killing Doctrine is
 too well knowne, and too tragicallie, what attempted, what
 atchieved by them. *Iohan. Mariana*, Iesuit, de Rege, lib. 1.
 cap. 6. affirmeth, That Subjects, willing to doe so, may de-
 pose the King from his Princelie state: and, that from all
 memorie, it hath beene esteemed a prayse-worthie thing,
 who-so-ever attempted to oppresse Tyrants. And, Pag. 60.
 If no meanes bee of obtayning a publicke Convention, then who (fa-
 vouring the common Wisbes) shall attempt to kill a King, or Prince,
 I will not esteeme that bee hath done wrong. For, their advowed
 Impudencie, in this pernicious Opinion, let anie Man reade
 the Iesuit's Booke, *De Henrici tertii abdicatione*, which was put
 forth at *Lions*, Anno, 1591: in the Preface where-of, are these
 wordes;

wordes: That seeing this is true, and the same reason Cause, of
that other Heretic, a wicked Tyrant, al-so, &c: therefore, it is, that
since we have spoken of the just abdication of the first, we desire,
that we may appeare so to have spoken (de hoc quod excludendo,
inimico contendendo & perdendo) of excluding; yes, deprecating;
and destroying of this other, al-so. *Moriana, de Rege, pag. 59.* for
King-killing, alleadged the Example of *Abel*: as if com-
mon and ordinarie actions, could bee warranted by extraor-
dinarie, which ought not to bee drawne in example. And
the same is brought, al-so, in defence of the Iesuits, *Tom. 6.*
memor. lig. pag. 181: and, together with it, diuerse *Spanish*
Doctors, are alleadged, al-so, to this same purpose, as *Cajetan.*
Dominicus Soto. Thomas Aquin. Sylvester Fum. But, that
you may yet see portentuous, both Impudencie, and Impie-
tie, *Iohannes Mariana, Iesuit, De Rege, lib. 1. cap. 7. pag. 65.*
& 67. hath these wordes: *Quid interest ferre an veneno, aut
&c. that is, What mattereth it, whether thou kill with Rayfe, or
with Poyson? That which is done by Poyson, is done with lesse dan-
ger, and more hope of impunity. Upon my Warrant, thou mayest use
Poyson: but, with this provision, that bee who is killed there-by,
bee not compelled, him-selfe to drinke the Poyson, where-by he may
perish: but that it bee our wordlie applyed, by some other, without
using anie ayde of him, who is killed there-by.* Seeing, especiallie,
that so great is the strength of Poyson, that eyther the Chaire, or
Apparell, stroked therewith, may haue force to kill. And, in the
ende of that same Chapter, pag. 68. hee concludeth, That
it is lawfull, by all meanes, to compass ones death; so
beeing, that neyther wittinglie, nor vnitwittinglie, hee
bee made his owne Executioner.

And, if it may neyther offende *Philadelphus*, (for some
farre carnall conjunction hee had with him) nor you, (*En-
phila*) who accounteth him an holie Martyr, I might adde
to the former, a familiar, and late Proofoe, of what Spirit
those Men are, in that brayne-sicke Traytor, who being
executed this other yeare, for perillous praetized, and phre-
neticallie professed Treason: yet, soone after, for looth,
was canonized, and, by you, (*Enphila*) esteemed a *Mar-
tyre.*

tyre. But it falleth you foule, that you can never finde one to fill vp that Roll, but Men, both accused, and clearly convinced, of Theft, or Treason.

Philadelphus. For anie Interest I had in that Man, I may, warrandable, say, that, vvhhat-so-ever heebee, of **HIS MAIESTIES** Ledges, vvhho eyther thinketh so of him, or speaketh of him, as a Martyre, hee meriteth, most iustlie, to bee canonized, in the Catalogue of arrand Traytors; and, to receiue the Recompence of such. But, nowe, (*Eriphilus*) hath not *Eubulus*, thinke you, sufficientlie, cleared the Truth, of that which you called a Calumniet? And, are these, for-sooth, the abstruse Mysteries, of your **Jesusits** **Idibinitie**? And, howe jumplie, are they the Followers of **IESVS**; vvhho, not onelie, are open, and audacious Encouragers to Murder; but, all-so, so cunning Informers, of all the diuerse Manners, of mischievous working; and, are so well practized, in all the operative Powers, and application of Poyson; that, they may bee moeste apt **APOTHECARIES**, for **Pinto**? And, it is goodlie to see, howe, in the open practise, of monstrous Impietie, yet they would make Asses belieue, that, at least, they kill conscientiouslie. For, they are so squimmish, for-sooth, as, in anie Case, they will not haue a Man made his owne Executioner. And, this is iust such an Holinesse, as had the Priests, and *Pharises*; vvhho, whyles they were, with all Falschood, Crueltie, and bloodie, and vnbrayded Rage, murdering the **LORD IESVS**, yet they would neyther pollute their Sanctitie, by entering into the Common **HALL**, nor receiue the pryce of Blood into their **TREASURY**. Thus, Hypocrites, even in the open Practise, of moeste grosse, and detestable finnes, yet beare the, iustlie benumbed, worlde in hand; that, because they strayne Gnattes, they can not, but, in a good Conscience, swallowe Camels.

But, vvhhat a monstrous execration, of Men, is this; that so prodigious Impietie findeth, amongst Professours of **CHRISTIANITIE**; not onelie Patrocinie, but, all-so,

John. 18. 22.
March. 27. 6.

all-so, Admiration? Where-as, anie *Heathen* Man, of
 seded Senses, would skunner, at the verie mention, of
 such monstrous dealing: vvhether-by, all Bander of Com-
 merce, amongst Men, vvhich cyther **DIVINITIE**,
HUMANITIE, or **NATURE**, by anie kynde of
 Lawe, haue established; are, impioullie, vnhumanlie,
 and vnnaturallie, broken.

When **GOD** will not bee defended, with a Lie; ney-
 ther, will haue vs to doe anie evill, that good may ensue
 there-of; shall a bare pretence of Zeale, and intention of a
 good ende, make more than Cyclopicke feritie, and devi-
 lish Deceit, to become good Religion? VVhat if those
 honest-hearted *Heathens*, whome the Record of Storie, ex-
 tolleth so much for **TRUTH**, **IUSTICE**, **TEM-
 PERANCE**, **FORTITUDE**, and others; **MORALL
 VERTUES**, (who yet knewe not the true **GOD**, nor
 the sole Way of **LYFE**) ywere raysed from the Death, and
 did see, and heare, what Men, called **CHRISTIANS**,
 and acclayming the Title of **KNOWLEDGE**, and **HOL-
 LINESSE**, from all others; doe not onelie practise,
 but professe, all-so, vvhould they not bee perswaded, that
 all the Devils of Hell, had come soorth, vnder Ecclesia-
 sticke Names, and Habites, to destroy the World?

Iob, 1. 1. 2.
 Rom. 2. 6.

Philomathes. Let mee entreat you, (good *Philadelphus*)
 to insist no more in this Subject; other wayes, you will
 turne *Eriphilus* Choler, into a burning Ague.

Philadelphus. I will, at your request, forbear it; yet
 so, as I must tell you this one word; That, I will rather
 choose, to bee mine owne Varlot, than cyther to haue the
 Chayre set vnto mee, or mine Apparell reached mee, by
 anie Page, vvhich hath passed his Prentiship, and, hath
 beene initiated, in the Secrets of the Chamber of Medica-
 tions. And, for *Eriphilus*, I will presentlie refresh his
 Mynde, with one Sonnet more, vvhether-by to prevent his
 Ague, or, at least, to giue him a more Cooling, in the
 verie beginning of his Fitte.

Q 2 Doctrines

Doctrines of Devils, with their Dealing joyned,
 And Signes of Sathan's Synagogue most sure,
 Wedlocke forbidden, Abstinence enjoined,
 From what the LORD proclaimeeth to bee pure,
 His Doctrines are: So is it not obscure,
 Whom GOD designeth, to bee Devilish Doctors.
 His Workes are Lies, and Killing to procure:
 And, such men are, his proper Sonnes, and Proctors.
 Your Workes, then, well betray your Generation:
 Raynes, Powder, Poison, and Equivocation.

Philomathes, Your Sysope (Philadelphus) is little lesse vn-
 pleasant, than your Potion: so, as Eriphilus hath to provide
 him-selfe, other-ways, of Patience. But, leaving this, I
 will turne mee agayne, to Eubulus, who gaue the Wound,
 which you, well satyricklie haue rankled. You remember,
 (Eubulus) that you compryzed our Man's whole Dis-
 course, of HERETICKES, in this mayne Syllogisme: To
 whom the Notes of HERETICKES, doe properly conueine;
 and, in whom are found manyfold Defectes, which can not be-
 fall the true Church; they must, of necessitie, bee hereticall. But, to
 the Protestant Churches, the Notes of HERETICKES, doe pro-
 perly conueine; and, in them are found manyfold Defectes, which
 can not befall the true Church. Therefore, the Protestant Churches,
 are hereticall. The Proposition, of this Argument, you ad-
 mitted. To the first part, of the Assumption, (as touching
 the Notes of Hereticks) you haue so answered; that, labou-
 ring to cleare your selues, you haue layde over, well sadlie,
 that Imputation vpon our Church. Nowe, then, all-be-it
 wee haue, the longer, but the lesse Esperance of prevailling;
 yet, seeing this other poynt (concerning the Defectes found
 in you, or affirmed of you) resteth nowe, onelie, of all our
 Man's Poetrie, to bee spoken of, I would heare your An-
 sweres, all-so, vnto his Interrogatours there-vpon.

Eubulus. Of this, (Philomathes) I will acqyre my selfe,
 with

with small a-doe; for, that, all-most, all the Defecter objected vnto vs, are, vpon your Poet's presumed Opinion, That wee want those Markes, where-of hath beene spoken: So, as, anie sensible Man, in that which wee haue all-ready sayde, shall finde all his subsequent Questions, sufficientlie answered. Besides that, else-where, I haue answered them, at such length, as my Discourse, heere, may bee the shorter, and you yet, aboundantlie, satisfied; if not with that which I now say, yet, with easie paynes, to reade mine other *TREATISES*. Nowe, then, reade forth; in order, your Man's Questions.

Philomathes. I will both gladlie heare, what you shall now say, and will not wearie, al-so, to reade what else-where you haue written. These, now, are the Questions.

*You say, your Fayth did appeare,
For the space of sixe hundred Yeare:
But tell mee, if thou can,
When Papistrie first began?
Where were the Servants of the LORD,
That none of them durst speake a word,
To defend the knowne Trueth?*

*Did Saynt Peter's Fayth faile?
Did the Gates of Hell prevaile?
Did the Salt lose its savour?
Was the Bryde out of favour?
Was the Pillar over-throwne,
By which all Trueth was to bee knowne?
By this thou wouldest prooue playne,
All CHRIST'S Promise to bee vayne,
Sea, Heavens, and Earth, shall passe in-deade,
But of this Word no jot, vnce reade.
Where haue you bene so long a tyme?*

*When the
wicked crye
Hyderhand
but when they
perish, the Right-
eous increaseth
Tree. 28, 29.*

† Caput uallitum
est in calce sed no
pauis quod sit so
paratum caput a
corpore. Discre
tione est cum lo
cu, sed iustitiam
officiu.

Agustin. in
Psal. 91.
Chrysol. homil.
35. in Math.
cap. 20.

Who-so-ever
hee bee, that af
fecteth Primacie
in Earth, shall
finde confusion
in Heaven: nei
ther shall hee
come in the coile
of CHRIST'S
Seruantes, who
makech businesse
about Primacie.

To vvhom did your Light shyne?
† Where did your principall Pastor sit?
Who kept your Keyes? vvhho fed your Sheepe?
Shew mee some Church, that you haue built.
I can shew manie, that you haue spilt.
Were all damned eternallie,
Who were not of your Companie?
How might a Man haue found you out,
To haue tryall in matters of doubt;
When no such Companie did appeare,
For so manie hundreth Teare?
Till LUTHER, a lying Frier,
On vvhom the Devill had desire,
Brake his Vow, and married a Nun:
And then your Hæresie first begun.
And favoured, in SAXONIE,
By a Duke, that loved Libertie.
And in King EDWARD'S tyme, truelie,
It first infected our Countrey.
For, a thousand yeares, you say,
That Papistrie did beare the sway:
And during all that space,
No Protestant did show his Face.
Who kept the holie Scripture then,
From the hands of wicked men?
Who had Authoritie, to ordayne,
Or make Priests, or Bishops, agayne?
For hee that entereth without order,
As a Thiefe, doth kill, and murder.
Hee is a Wolfe, and not a Priest.
And Enemy to our Saviour CHRIST.
And, one thing doth make mee moue,
That no Priest you did refuse,

Ordained

CHAPTER VIII.

Ordained by the Church of Rome,

But hee was excepted soone:

If hee would say your Service,

Hee should haue a Benefice:

Without anie farther Order,

And accounted for the Better.

How may hee make a lawfull Priest,

If hee bee not the Church of **CHRIST**?

Answer this, if that thou can,

And I will bee a Protestant.

But, while your Answer you devise,

I counsell all Men, that bee wise,

To holde the Fayth maynained beere,

The space of a thousand Yeare:

Brought to vs English-men,

By our Apostle, Sainct Austine:

Who from Rome was hither sent,

When **EDWARD** was King of **KENT**:

Who learn'd his Fayth of Gregorie

Which Fayth was kept successiue

By three-score Bishops, and three,

From Sainct Peter's tyme, vnto see:

Who learn'd his Fayth of **CHRIST IESU**,

Who is the Sonne of **GOD** most true.

To **HIM** bee all Honour, and Praise,

Who doeth defende **HIS** Church alwayes.

Babins. You may perceiue (Philaster) the truth of that which I sayde vnto you, that all these your men's questions, are coincident, with the cases of Conscience, & Visions, where of we haue spoken except, that, in end, for giving vs a deadly blow, in his conceit, he close all vp, with the question of our Callings. And, to make cleare to you, how your man multiplieth words, in vayne, without knowledge, I reduce all his impertinent prating, to this mayne Argument:

If things, affirmed by you, of your Churches, can not consist with the Promise of CHRIST, made to His Church, and Her certaine condition thereby: and if you are forced, to acknowledge of the Church of Rome, that which can not bee competent to anie Companie, but to CHRIST'S Church, then are your Churches Hæreticall, and the Church of Rome, is the Church of CHRIST.

But, the things affirmed by you, of your Churches, can not consist with the Promise of CHRIST, made to His Church, and Her certayne Condition thereby: and that which you grant of the Church of Rome, is onlie competent to CHRIST HIS Church.

Therefore, your Churches, are Hæreticall, and the Church of Rome, is the Church of CHRIST.

Philomathes. Verilie, our Poet, if hee were even heere present, could alleadge no Prevarication on you, in the vpright comprizing of the summe of his Discourse. And, if you shall answer to it, as clearlie, and ingeniously, as you haue ingeniously propounded it, vndoubtedlie the best of this Game will bee yours.

XIX.

Eubulus. The Proposition of his Arguement, is true: but his Assumption, is extreamelie false: where-of hee labourerh, to fortifie the first part, touching the Defects alleadged on our Churches, thus:

The Promise of CHRIST, to His Church, is, That *Peter's keye shall never faile: that, The Gates of Hell shall not prevaile against her: that, The Salt shall not lose its savour: that, The Bride shall not bee out of favour: that, The Church shall remaine the stable Pillar of Truth, &c.* and, According to this Promise, the certayne Condition of the Church, is, That *Shee al-ways continueth, and is, visible.*

But, by these things, which you affirme, of your Churches, *Peter's Keye should haue failed: The Gates of Hell should haue prevailed: the Salt should haue lost*

its saviour: the Spouse should haue bene out of fauour: the Pillar should haue bene ouerthrowne: and, the Church of CHRIST, should not haue continued, and continued visible.

There-fore, thinges affirmed by you, can not consist with the promise of CHRIST, made to His Church, and her Condition, accordinglie: and, consequentlie, you are *Hereticks*.

Thus, having, as hee thinketh, set vs aside, from anie Interest in the Title of CHRIST'S Church: next, vpon a ground, confessed by vs, but miserablie mistaken by him, hee buildeth a Conclusion, for the second part of his mayne Assumption, which concerneth the Church of Rome, thus:

To giue lawfull Ordination to Pastors, is competent onlie to the Church of CHRIST.

But, you, *Protestantes*, acknowledge, That the Ordination, given by the Church of Rome, was lawfull Ordination.

There-fore, the Church of Rome, must bee the Church of CHRIST.

Doe you not, now, perceiue (*Philomathes*) whither your Man's meaning tenderth, by all this his great Squadron of Interrogatours: with the multitude where-of, hee would, in a Musicall Moode, over-whelme vs?

Philomathes. I now perceiue it well enough: you haue reduced all, to so cleare and compendious a forme. And, graunting the Major of his mayne Argument, you denyed his Minor. And, first, that part there-of, which, vpon the Defectes, layde agaynst you, hee assumed of your Churches. For Probation where-of, I must confesse, that no-thing is brought, by him, in his second Syllogisme, but the all-readie disputed poyntes, of Continuance, and Visibilitie. Where-of you haue sayde so much, as wee can not, goodlie, requyre anie more of you. So, that, except it please you to answer vnto his last, and, appearinglie, insoluble Objection, agaynst you, grounded on your owne Graunt, of lawfull Ordination by the Church of Rome, I thinke, for mee, there

resteth no other poynt vndiscussed of all our matter.

XX.

Eubulus. Of his Objection, of lawfull Calling, by the Church of Rome, and all that hee can possiblie build thereon, I shall, GOD, willing, eyther pay him, or prooue him al-readie payed, more than aboundantie. And, al-be-it I haue before, al-so, spoken of the other poynts; yet, for more clearing, whether hee better prooveth, or I deny his mayne Assumption, let vs take a short view of his Interrogatours.

Philomathes. Then, saye to them, and wee will heare gladlie. Thus they are.

*You say, your Fayth did appeare,
For the first sixe hundreth yeare:
But tell mee, if thou can
When Papistrie first began?*

XXI.

Eubulus. Wee affirme, that our Fayth, which is the onlie true Fayth, hath appeared, not sixe hundreth, onlie, but, now, all-most sixeteene hundreth yeares; though not in a lyke evidence, at all tymes, or to all persones: and, though not al-ways, perceived, even of them, to whome it appeared. For, as the Smoake of the bottomlesse Pitte, by degrees prevayled; so, was true Light, the lesse, and of the lesser number, perceived, And, yet, even in the height of that Evill, (when a Throne was erected to Satan, in the Temple of GOD, and Antichrist obtayned, not onlie the Court of the Temple, but, al-so, all the holie Citie) there were Candle-stickes, still, in the Temple, and good numbers of Sealed Ones, following the Lambe, on Mount Syon, while all the miscarried Earth, followed the Beast: although none could heare, or learne, their Song, but themselves; who, in that common Apostasie, were bought from the Earth, to be the true Citizens of Heaven, al-be-it in the Earth, yet not of it.

Now, what tyme Poperie did first begin, what Man is hee, that needeth to make anie question, who readerth *Paul*, affirming plainly, that the *Mysterie of Iniquitie*, was even then begun

Revel. 9.

Thess. 2. and
Revel. 11.

Revel. 14. and 7.
and 9. 4.

Thess. 2. 7.

begun to worke: or, who readeth *Iob*, avouching that Anti-
 christ was even then in the World? That the first begin-
 ninges, and subtile Insinuation, were not, commonlie, mar-
 ked, it was the LORD His wyse Dispensation, and *Satan's*
 deepe Deceit: for, other-ways, it had beene no Mysterie.
 Doeth not the LORD Him-selſe, teach vs, in Parable, That
 the envious one, did sowe his Tares, even with the good
 Seede, in the LORD His owne Fielde; and, that, so covertlie,
 and subtile, whyle the Servauntes were sleeping; that, all-
 bee-it mixed with the good Seede, and waxing in the
 midst there-of; yet, it is not espyed, vntill, by different
 Stalke, Flowre, and Eare, it bewray whose Hand did scatter
 it: so, as the verie Servants, al-be-it, by tyme, they see it gro-
 wing, and waxing, and discerne it to be adulterous; yet,
 they can not tell howe, by whome, nor what tyme, it was
 sowne? And, shall Tares, I pray you, bee counted good
 Wheat, except the moment, and first Sower there-of, bee
 showne? Your Man doeth, and deceiveth, in reasoning,
 Sophisticallie, from *Poperie*, in the first Seede, to *Poperie* be-
 gotten: and, even from *Poperie* begotten, in the first subtile
 Insinuation, and cunninglie-covered begininges, to *Pope-
 rie* borne, and brought forth: and, from *Poperie*, even
 brought forth, but yet still masked, vnder fayre and plau-
 sible Pretences, and swedled vp, in the Clouts of GOD His
 Children; to *Poperie*, at length, kything, openlie, Teeth,
 Hornes, and Claws: so, bewraying, evidentlie, vvhose
 Broode it was; all-bee-it long, and fraudfullie fostered, in
 the midst of GOD His owne House. *Satan* was, long, in
 all Subtiltie, and deepe Deceit, a-bringing out of that Mon-
 ster, as the last, and greatest Master-stich, of all his Policie,
 and Power: and, much, and darke tyme, behooved to bee
 allotted, to the begetting of that great *Hercules*, of the infer-
 nall *Iapiter*. First, in the Seede: Next, in the Egge:
 vvhence *Satan*, long, and sedulouslie, sitting there-on, at
 length, hatched out a *Serpent*: which became, by tyme, a
 fyrie flying *Dragon*. For, the *Beast* arose out of the Earth,
 slowlie, and insensiblie: not as that *Tiger*, *repente datus*

2. Iohn, 4. 3.

Math. 13. 2.

Revel. 12.

in ipso secundo Article. You may reade, if you list, (*Philomathes*) a more large Answer, to this same vayne Question, sent to my selfe, by one of your side, in my Discoverie of his Dotage there-in.

Philomathes. I will, GOD willing, reade it. But, what say you to this?

*VVhere were the Servantes of the LORD,
That none of them durst speake a word,
To defende the knowne Trueth? &c.*

XXII.

Revel. 2. 13.

Revel. 11. 3.

Revel. 12. 6. 14.

Revel. 14. 1.

Eubulus. They were even where *Satan's* Throne was: and, all-bee-it rollerating spirituall Fornication, (for which the LORD had some-thing agaynst them) yet, keeping the NAME of GOD, them-selves, and, informing others, in the true knowledge there-of; they were in the Temple, whyle *Antichrist* trode downe the Court there-of, and the holie Citie: and, powerfullie, dispensing, there-in, both Light, and Grace, to true Christians; and, having Vengeance in readinesse, agaynst their Enemies; they were in the VVildernesse, both fedde, and feeding others. They were on Mount Syon, with the Lambe, both worshipping, purelie, them-selves, and leading others there-in; though none eyther heard, or learned, their Song, but the sealed Virgines, whyle the Beast miscarried all the Earth, to commit spirituall Fornication.

Revel. 13. 10.

Revel. 14. 13.

Revel. 17. 8.

Revel. 17. 6.

Revel. 17. 3.

Thus, they were, all-wayes, and, both spake the Trueth, and, for the Trueth. But, the blynde, and stupified Sectatours of the Beast, neyther saw, nor heard them. For, howe soone the Beast of the bottomlesse Pitte perceived them: then was *The Patience of the Sayntes*: and, then, *Blessed were the Dead, which died in the LORD*: then lay they vnburied, in the Streeteres of that great Citie, which, spirituallie, is called *Sodome*, and *Egypt*: and, then the VVhoore was drunken, with the Blood of Sayntes; and, the Beast became, whollie, of the Dragon's Colour.

Nowe, where, vpon this, That no opposition was made by

by them, your Man concludeth, That, therefore, none at all were; I pray you, (*Philomathes*) what kynde of Logicke doe you account it? Because, in *Spayne*, and *Italy*, no open opposition is made to *Poperie*; are there, therefore, no Protestant, eyther Pastours, or Professours, in those parties? The future Ages, might, perhaps, bee induced to thinke so, because that so the *Storie* of the Tyme may carrie; no-thing beeing recorded, but what, in common, obtayneth in the Tyme. But, wee, who nowe liue, would laugh him to heading, as an impudent, or senselesse Liar, who would but denye, that, even in *Rome*, are hundreths, who holde the *Pope*, to bee *Antichrist*. And, howe great encouragement so-euer, our too great Lenitie, giveth them of kything; yet, would they bee contented, that their numbers, amongst vs, were esteemed, but according to their open and advowed opposition? When the golden Calse, was set vp, in the *Wildernesse*, and that, by so common an Apostasie, as that *Dagon* was carryed away with the violent Screame of that Evill, it might appeare, that none had beene, there, for the LORD, or free of that common Guiltinesse: and, yet thousands did kythe in the convenient tyme of challenge. Were there none true, eyther Prophets, or Professours, in *Israel*, the yeares of *Elias*, lurking? And, yet, who spake publickly for the Trueth? Did not even *Elias* thinke, that all were gone, when yet there were an hundred Prophets, in one Caue, and seaven thousand true Professours, in one, and the same Kingdome? Shall Toleration, speciallie in perilous tymes, conclude approbation, of what is tollerated, in all the Tolleraters there-of? Doeth not *Augustine* acknowledge, in his tyme, (where-in the *Mysterie of Iniquitie*, was not so farre advanced, but that Trueth still obtayned some place, in common) that, for regarde of the CHVRCHES peace, they were compelled to tolerate manie thinges, which, other-ways, they vtterlie mislyked? Attour, in your Man's Objection, is another ridiculous Fallacie, by confounding the diverse and distinct tymes, and, accordinglie, the diverse and distinct

Exod. 32.

Exod. 32. 26.

1 Kings. 19. 10.

1 Kings. 18. 11.

1 Kings. 19. 12.

distinct degrees of growth, of that *Apostasie*, in the course of tyme; and, not distinguishing, accordinglie, the diverse sortes and degrees of Opponers, and of opposition thereunto. No Age, since the Apostolicke tymes, wanted its owne opposition, and Opponers, according to the degree of Evill, all-though they came not to that last, and highest degree, to which the open discoverie of the Evill, in the toppes of all importable, and vncurable Impietie, did force Men.

Loue, is ever loath to cast off, till all hope bee past. And, sober Men, some-tymes, in a laudable judgement; some-tymes, agayne, in weaknesse, will even choose, often, in a prevayling Iniquitie, rather to lurke, and keepe themselves cleane; than, with perilous Contestation, cyther to disturbe the *CHVRCHES* Peace, or object them-selves, to desperate Daungers. Which, not-with-standing, when they perceiue, that (without playne perill of all Christianitie, and imputation to them-selves, of betraying the Gospel) Peace can no more bee kept; will then, rather contest, with all hazard, than collerate a clearlie-discovered, and a desperatelie-pernicious Mischiefe. Shall a Thiefe, bee counted no Thiefe, but from the tyme of his open Endyement? Or, shall the first beginnings, of injurious Vsurpation, on the one part; and, an vndoubted, and cleare Right, on the other; be reckoned onlie from the first publick poynts of Litiscontestation? A Man, disposed to Peace, will long beare, and, patientlie, expect Reparation of Wrongs; and, even comport, with manie injurious Encroachments: vpon hope, that Reason, and gentle Admonition, will bring the Partie to doe him measure. VVho, not-with-standing, at last, perceiving his Adversaries waywardnesse, and daylie progresse in wrong doing; will, then, intende playne Action agaynst him, for his Right. Nowe, shall the vsurping, and injurious Partie, haue, in this, anie reason, where-by eyther to justifie him-selve, or eschew Reparation of all his by-gone Wrongs, and vsurpation; because they were never, till then, challenged, in that manner, and

and degree? You may see more, here-of, in my *TRIBUTE*, of our *CALLINGS*, and *COMMENTARIE* on the *REVELATION*. Defence of Call.
Scd. 19.
Rev. 21. and 24.

Philomatbes. Well: let vs goe on.

Did Saynct Peter's Fayth fayle?

Eubulus. No: but, if it had, what should haue followed there. vpon vnto the Church, more than vpon the fall of *Indas*? What a ridiculous Question is this? as, if, on the standing, or falling, of anie one Man, or, what-so-ever number of Men, did hang the fall, or stabilitie, of the Church: which is builded, neyther on Man, nor Men; but, on that immoouable Rocke, which can not fall.

XXIII

Yet, your *Bellarmino* confesseth, That, though the Pope should fall away from Trueth, yet, the Church should not, there-fore, fayle.

Philomatbes. You, who are so quicke a Carper of *Equivocations*, fall, now, to the same Play, which you reprooue so often in our Poet. For, by *Peter's Fayth*, hee doeth not meane that Spirituall Vertue, where-with *Peter* was endewed, there-by apprehending *CHRIST* to Salvation, (as you would, perhaps, descrybe it:) but that Doctrine of Fayth, which *Peter* professed, and raughe.

Eubulus. Then, (*Philomatbes*) the playing with *Equivocations*, shalbe still your Poet's part: for the Lord prayed, for the stabilitie of *Peter's* particular fayth, where-of *Satan* sought to sift him; & which, remayning steadfast, was his Victorie, in that his Temptation, as I haue before signified. And if your Man, will haue it permitted vnto him, by Poeticall Licence, agaynst the *LORD'S* mynde, to wrest Scripture, and to intitle, thus, the Doctrine of Fayth: yet, why is it called *Peter's* faith, more than *Paul's*, *Iohn's*, or *Iames's*? And, why would not your Poet rather (according to Scripture speech) call it the Faith of our *LORD IESVS CHRIST*? But, in what-so-ever sense,

XXIV.

giving him, that the Fall, or Standing of the Church, had depended, wholly, on the sayling, or stabilitie, of Peter's Fayth; could that Fayth, bee no other wayes preserved, but in the Church of Rome? And, shall the fall of Rome, conclude, that Peter's Fayth, and, consequentlie, CHRIST'S Church, is fallen? To make this Conclusion infallible, your Man must bring a better Argument, than a wayne vent, of a bare personall Succession: while, in the tyme, they are fallen away from Peter's Fayth, to the fayth of Simon Magnus.

Philomathes. Did the Gates of Hell prevayle?

XXV.

Eubulus. No: but they did so farre assayle, and with such successe (in GOD His just judgement, and wyse permission) as Satan obtayned a Throne, even in the Temple of GOD.

Philomathes. Did the Salt lose its Savour?

XXVI.

Eubulus. It did so farre lose its Savour, in common; and, such as should have beene the Salt of the Earth, became so unsavourie, that they could serue for nothing, but to bee cast out, and trodden vnder foot: (Cast out the Court, which is without the Temple, and mete it not, &c.) yet ever still the LORD had Ministers, so seasoned, with the Spirit of Light, and Grace, as they were, al-wayes, Candle-sticks, and Oliues, to the Temple: al-be-it, long, few, and labouring in manie Teares; and, at length, cruellie, murdered, by that unsavourie, and vnsanctified Fellowship.

Philomathes. Was the Bride out of favour?

XXVII.

Revel. 2. 4. 14.
22. and 3. 1. 15.

Eubulus. Never: al-be-it, often-tymes, the Brydegrome hath had some-what agaynst her: while, dwelling where Satan's Throne was, and keeping even there, the Name of Her LORD, yet, in weaknesse, shee tolerated spirituall Fornication. Shee was never out of favour: yet shee hath beene often afflicted, and tossed with tempest, having no

Comfor-

Sanctus but, beaten, even of the Watch-men and glad to lurke, and to be fed in the Wildernesse: while the masked Whore, with subtill deceit, made all the Earth to drinke the Cup of her Abhominations.

Chap. 8. 13.
Revel. 17. 14.
Revel. 17.

Philomates. Was the Pillar ever-shrowne?

Eubulus. No: but stood still stable, vpon Mount **SYON**, with the Lambe, whyle all the Earth was, in **GOD HIS** justice, miscarried, after the Beast, receiving his Name, Number, or Character. And, so, (*Philomates*)

XXVIII
Revel. 14. 7.
Revel. 13. 2.
8. 13.

CHRIST'S Promise prooves true and playne,
And your Man's Ballad is but wayne.

Philomates. Where have you beene so long a tyme?

Eubulus. Even where Satan's Throne was: and, even there, keeping the Name of **I E S V S**, agaynst the terrour of Blood-shed.

XXIX
Revel. 2. 13.

Philomates. To whom did your Light shyne?

Eubulus. To the hundreth, fourtie, and foure thousand sealed Virgines, Followers of the Lambe, by the Light shynning before them, and scene of them, (whyle all the Earth, deprived of Eyes, to see, wondered, blyndlinges, after the Beast:) vyho, there-fore, rested not in the common pollution of the holie Citie, and Court of the Temple: but, stepped inwardes, to the Temple, where were, all-wayes, Candle-stickes, and Olines.

XXX
Revel. 14. 2.
Revel. 17.

Philomates. Where did your principall Pastor sit?

Eubulus. At the Right Hand of the **FATHER**, yet filling all. For, in anie other, this Title were a sacrilegious Vsurpation of **CHRIST HIS** Honour.

XXXI

Philomates. Who kept your Keyes? who fed your Sheepe?

Eubulus. Even those, who (when all, in common, had lost the Key of Knowledge; and, neyther entered them-selves,

XXXII
Luk. 11. 22.
Matth. 23. 13.

nor suffered others, to enter into the Kingdoms of Heaven; were still the true Lightes, and Oliues, of the Temple; and, who, at length, by the true Key, haue so opened vp, and discovered Antichrist his Deceit, vnto the long-blynded Worlde, as, the Beast is going, sensible, to Destruction; though the characterized Companie, should neuer so much gnaw their Tongues, for Sorrow.

If the Scribes, and Pharisees, to whom CHRIST objected, the losse of the Key of Knowledge, and, shutting of the Kingdome of Heaven, had layde over, agaynst Him, this your Man's Objection; and argued, there-vpon, the sayling of GOD His Church; and, consequentlie, of His manie and great Promises: would Hee not, soone, and easilie, haue answered, That, how-so-ever they had so fallen away, in common; yet GOD still had true, both Scribes, and Israelites; even in the Bowels of that, commonlie, corrupted Bodie?

Philomates. Show some Church that you haue built, &c.

XXXIII. *Eubulus.* A great manie, that you haue spilt. To your Man, (*Philomates*) Destroying is Building, and Building is Destroying. Vpon, and by that Doctrine, where-vpon wee build, and which wee teach, hath the true Church beene builded, and instructed all-ways: as, by the right Rule of Examination, wee haue, a thousand tymes, evinced; and, hee, who gathereth not with vs, but scattereth.

*Philomates. Were all damned eternallie,
Who were not of your Companie?*

Eripbilus. Seeing, that without the Church of CHRIST, there can bee no Salvation: and, that you doe take to your selves, the Title of the CHURCH, and denye the same vnto the Church of Rome: I would gladlie heare, (*Eubulus*) what you can answer, to this Question: and, how you can, so vnwynde your selfe there-of, as not to fall, in some one of these Absurdities: namelie, That eyther all our Fathers, manie

manie hundreth yeares a-goe, were damned eternallie, and, that, nowe, all-so, all Men, professing Poperie, doe perish: or, you must acknowledge, the Church of Rome, to haue bene, and, yet, still to bee, the Church of CHRIST: in which case, your Churches must bee hereticall.

Eubulus. I will answer directlie, and, even, categoricallie, to your Man's Question: and, even, so, clearlie, free our selues, of all your Absurdities. But, I must, first, protest, for your patience, (*Euphulus*) that you will not start at my first wordes; which, may, perhaps, appeare strange, vnto you: vntill I haue cleared them, and, there-with, haue vnfolded the Deceit of your Man's Question.

XXXIV.

I answer, then, and affirme, playalie, That all were damned eternallie, who were not of our Companie. For, there is but one Way, one Veritie, and one Lyfe. And, yet, it shall neyther followe, heere-vpon, that, all, our Fathers, in Ages past, were damned: or, that, all, presentlie called Papists, and, professing so, doe perish. For, wee are not so presumptuouslic audacious Determiners, or, so vncharitable judges of other Men, as your Men are of vs; secluding, absolutelie, all who die in our Communion, from Everlasting Lyfe. But, it is well, that, to them, all judgement is not committed. Neyther, yet, heere-vpon, shall either the Church of Rome, bee made the Church of CHRIST, or, our Churches, to bee hereticall Companies.

Euphulus. I will take to mee patience, according to your Protestation, to attende the clearing of these so euill confuting Assertions: all bee in, I feare, that my patience, in this payne, shall neyther beget mee **EXTREMITY**, nor **HOPE**.

Eubulus. Who hardlie conceiue **HOPE** may, haply, be so assured, that, the equivocation of this word **COMPANIE** there is, lyeth your Man's Conscience, and, according where-vnto, you are also miscontented with the word **HOPE**, seeing, cleared, that, where, of you, dispute, or, dispute the Experience, or, conceiue the Hope, shall bee damned, and certayne, so, as, who will percase, and bee persuaded,

XXXV.

First, then, I say, That all Christian Churches, are one Church; and, all Christian Companies, are one Companie; united, at least, in one common Profession, of the NAME of CHRIST, and in one Baptisme, being all vnder one, and the same generall Ensigne: and, so, within one, and the same Catholicke Church; (as the same is absolutelie, ali-bee-it not most properlie, taken:) but, not all, cruelie, and properlie, of it. For, within the Catholicke CHVRCH, are CHRIST, and Antichrist; PROTESTANTS, and Papists; Orthodox, and hereticall Christians. Now, agayne, in this one, and generall Church, and Companie, there bee manie diuerse Companies, (as in a great Armie, are severall and distinct Bandes, discerned by their proper, and particular Colours, and Cognizances) according as they are diu- ded, each from other: and, that, cyther vnnecessarilie, by prydefull, and vncharitable Kenting, of turbulent Men: or, necessarilie, for keeping the cleane, and healthsome partes of the Bodie, from the dangerous Contagion of affected parts, in that same common Bodie.

In a diseased naturall Bodie, (*Eripilus*) three distinct Considerations, offer them-selues to bee observed: First, the Bodie in it selfe. Secondlie, the Evill, or Disease in the Bodie. And, thirdlie, the Bodie affected with the Evill, or Disease. The healthsome Bodie, or considered in its owne naturall state, is one thing. The Bodie affected, or diseased, is (in that consideration) another. And, yet, the Disease is the third. The Evill, or Disease, all-bee-it it bee in the Bodie, yet is it not of the Bodie: but, the affected, or diseased part, is of the Bodie: not, in that it is affected, or diseased; but, in that it communicateth, yet (all-bee-it weaklie) with the Lyfe, Sense, and Motion of the comon Bodie. Agayne, yvee must put a difference, betwixt partes diseased, which, all-bee-it heavilie affected, and having partes trade so ill, yet are not past Physicke, but may bee cured, and quickened, by the Purgeing of the Vowels, and Spine; and, such as are quite dead, in the Evill, and are incurable, as now, no more part-taking of the common Lyfe, and Sense of the Bodie:

as in an Hydropicke Bodie, some partes will be free, by liuelie Vigour repelling the vicious Humour; some, not all-to-gether free, but yet lesse affected: some, much affected, and readie to die; but, yet, in some measure, communicating with the common Lyfe, Sense, and Motion of the Bodie: some, lastlie, in which the vicious Humour hath quyte drowned; our of all Sense, and Motion.

Nowe, to cleare this, by Accommodation: I say, That the **BODIE**, is the **CATHOLICKE CHURCH**, in which are all sorts of Christians: the Evill in this Bodie, but not of it, is *Heresie, Antichristianisme, or Papalitie*. Now, as a much different, and distinct consideration, was put betwixt the Evill, considered in it selfe, and the partes of the Bodie, affected there-with: and, agayne, amongst affected parts, a great difference betwixt those, who yet retayne lyfe, and Motion, and are curable; and others, who are dead, or consumed by the Disease: So, (*Eriphili*) you must not confound **PAPISTES**, and **PAPALITIE**; **ANABAPTISTES**, and **ANABAPTISME**; **BROWNISTES**, and **BROWNISME**. GOD forbid, that wee judge so hardlie, as, because **PAPALITIE**, **ANABAPTISME**, **BROWNISME**, &c. are damnable, that, there-fore, all who are called, or professe themselves **PAPISTES**, **ANABAPTISTES**, **BROWNISTES**, are damned. Because, all-bee-it affected, in some degrees, and even dangerouslie sicke, of those Evils, yet they may haue the lyfe of the common Bodie; part-taking, thus, with the common Head, and bee curable, by the Purgation of GOD. How manie **PAPISTES**, **ANABAPTISTES**, **BROWNISTES**, are there, who, not knowing the deepnesse of Satans deceit, (where-with some of their Seducers, and manie of their Companies, are infected deadlie, and diuorced from all true lyfe) are, in simplicitie of Heart, mislead, with glistering and plausible pretences, of the Church of Zeale, of Puritie, singular Holynesse, and such lyke, hauing yet, and, all-bee-it some-what affected, holding the lyfe of GOD, and true Foundation: And so, in

distinct considerations, are of one, and the same Companie, with all good Christians, and true Professours: and, yet, are not of one, and the same Companie. Because, al-be-it one, in the common Bodie, and some measure of the common Lyfe, yet separated each from other: for keeping the cleane partes free, not from the others partes, but from the Evill, where-with they are affected, till GOD, by the Purgation of His Word, and Spirit cure them.

When wee dispute agaynst the Church of Rome, and deny her the Name, or Title of CHRIST'S Church; wee meane the *Papalitie*, not all *Papistes*; *Antichristianisme*, not all, who, in simplicitie of Heart, are mi-carried after it, (which no more justlie may be excluded, from the account of Christians, than those two hundred Men, accounted Traytors, who went with *Absolon*, from *Hierusalem*) those who have received the Character of the *Beast*, (agaynst whom, onlie, in all the *Revelation*, is wrath, ever denounced) not all such, as have received, but his Name, or his Number: as, handling this same Question, in my *COMMENTARIE* on that Booke, I have, at more length, cleared. And, thus I hope, that, if you will, you may see, how it standeth true, that all were damned eternallie, who were not of our Companie: and; yet, not all who were, or are, called *Papistes*, are damned. Neyther maketh this the Church of Rome, to bee the Church of CHRIST; because such *Papistes*, as are saved, are not saved by the destroying, and consuming Gangrene, where-with they are affected, and which fighteth agaynst the lyfe of GOD: but by the remnant of the lyfe of the Bodie, so farre, as yet, prevailling in them, that the evill hath not gotten force, to suffocate, or extinguish it. In which respect, they were, and are, of our Companie: as, in some measure, joyned to, and holding still, the same Head: al-be-it each from other separated, eyther by an unnecessarie wound, of turbulent Men, or, by a needfull disfunction: and (al-be-it not all in a-lyke measure of strength, and health) enjoying the Common Lyfe. For it is not diverse Nominations, whether foolishlie taken, or, at appoynted

2. Sam. 15. 17.

Chapter 13.

imposed, that disioyne the, so diuerslie named; eyther from CHRIST, or from the Communion of His Bodie, and Lyfe. It is a grosse Sophistication, in your Aften, what is true of the *Catholick Church*, to conclude, that, properties, of anie one part thereof: but, it is both grosse and impudent, to conclude the Properties, and Priviledges, of the Bodie, of the inherent and consuming Gangrene in the Bodie, but not of it.

Eriphilus. By this your Discourse, (*Eubalus*) you make it an indifferent thing, what eyther Companie, or Religion a Man bee of. And, if one may attayne Salvation, being *Papist*, *Protestant*, *Anabaptist*, *Brownist*, or what you will, so hee professe CHRIST; to what ende make you so great a stirre? And, why goe you about, by all meanes, to haue vs converted vnto you? Doe you not see, that, whyle you would sayne appeare, to haue Charitie, you over-throw all Pietie?

Eubalus. Because, (*Eriphilus*) in Cities, and Houses, infected with Plague, or Leprosie, Men may liue, as who eyther may escape the Contagion, or bee cleansed, or coole out of it: is there, there-fore, no regarde to bee had, what Citie, or House, a Man come into? Or, is all care, to keepe the Cleane, from the Foule, superfluous? Or, is there no care to bee had, of curing the Diseased, and cleansing away the Contagion? In such Companies, some, possiblilie, may liue, and escape the Evill; but, the abode, is extreame dangerous, and Death more readie, than Lyfe.

XXXVI

VVithout the *CATHOLICKE CHVRCH*, it is mooste true, that there can bee no Salvation. But, it were high presumption, for the most pure worshipping Companie, in all that common Bodie, to confine, absolutelie, all Salvation, within their particular Societie: how-so-ever, Salvation, there, must bee mooste assured, and lesse danger of Damnation. So, as, (*Eriphilus*) in this your Objection, is little, eyther Pietie, or Charitie, or common Sense.

Philomathes. Whether the Disease of the Bodie, bee with vs, or with you: vvwhether it bee *Papalitie*, or *Lutheranisme*:

I will not, now, more dispute, much lesse, determine. But, verilie, (*Esulus*) I can not, but much allow your Discourse, which is no lesse solide, and true, than it is quicke, and subtile. And I commend, much more, your charitable judgement in this case, than our Men's hard determinations of you. And, you have, exceeding well cleared, that this charitable Opinion, can, nor should, diminish nothing, of that Care, which lyeth on all Men, to search, and embrace Truth. But, let vs come to the rest of our Interrogatours.

*How might a Man haue found you out,
To haue tryall in matters of doubt;
When no such Companie did appeare,
For so manie hundred Yeare?*

XXXVII.

Esulus. To this Question, I haue, al-readie, answered, more than once: and, it is the same, which, more than thrise, your Man hath not beene ashamed to demaund. For, from that Question, [*where were the servants of the LORD; that none of them durst speake a word?*] what haue all his Interrogatours beene, but a pievish repetition of one, and the same thing, in substance? Anie cruelie-lightened, and humble, and sincerelie seeking, might al-wayes haue found vs out, vnder the common Ensigne. And, if, perhaps, Errour had so farre prevayled, in common, as hee could finde, or heare, nothing, in all the holie Citie, and Court of the Temple, but the Dragon's mouth; yet Candle-stickes, and Oliues, were never wanting in the Temple. And, even when all the Earth, committed Fornication, following the Beast, yet Virgines would haue found, on Mount Syn a Song, which chaste Hearts might heare, and learne. To your Man's Rhetoricke, (where-by, heere, in a Poëticall licence, hee looseth his Tongue so liberallie, vpon, *LYTHER*) I disdayne to answer: but, referre him to the Fish-Market, where-of his Eloquence most smelleth. I come to examine his Logicke. Because before *LYTHER*, and such

Revel. 11.

Revel. 14.

such others, as were in the same Age, and cause, with him; none did contest, so openlie, or in so high a degree, agaynst Antichrist; doeth it follow, there-vpon, that none, at all, were before him? VVhy, then, were **IOHN HYSSE**, and **HIEROME of PRAGVE**, an hundreth yeares, ere then, cruellie, and barbarouslie, burnt; agaynst publicke Faith, and assurance, given them? VVhy were all the **Soliman** Churches, so sore vexed? Because the two Witnesse, **Revel. xi.** after the Spirit of Lyfe, had entered in them, stode more vigorously, and advowedlie, than before: and, because, by Divine Warrant, at that poynt of tyme, they were first bidden, *Come up, hither; their Enemies saw them, and were afraide.* And, so, then, first, they were, publicklye, separated, from Antichrist his Contagion; and his Kingdome beginneth to take an open fall, (where-by the Holie Ghost, paynteth out, playnlye, the tyme, and dealing, of **LVTHER**, and his Fellowes, in their State, Course, and Condition:) vvill it conclude, there-fore, that those Witnesse, were not till then? or, that they did not contest agaynst Evils, before that tyme, all-be-it not in that degree, eyther of Strength, or Successe? Had not the Beast, ere then, murdered them, even with applausse of the Worlde? Yea, and before anie advowed Contestation with him, or Violence from him, were they not long prophecying, in the Temple; all-bee-it lurking, and in Sacke-cloth?

Because, in **KING EDWARD'S** dayes, the abolishing of **Poperie**, and reparation of true Worship, were, first, by publicke Lawes, established; vvill anie Logicke conclude, here-vpon, That no Protestantes were, before that? VVhere-fore, then, were so manie martyred, before the dayes of **KING EDWARD**? VVhat did your Men meane, by the barbarous rayling of **IOHN WICKLEFFE**, and his Disciples Bones, some Ages before that?

The Name of **PROTESTANTS**, (your Man would say) was never heard of, before **LVTHER**. But, I pray you, (*Philomathes*) were it good Logicke, to conclude, That never a Christian was in the Worlde, before a Church was

Acts, 11. 16.

Revelation, 10.

Revel. 11. 2.

Revel. 17. 3.

Revel. 13. 1.

Revel. 17. 3.

Revel. 2. 14.

Revel. 2. 30.

rayſed in *Antiochia*; becauſe, till then, that name was not heard of? Will your Poet admit, that where *Paprie* is not, by lawes, eſtabliſhed, there no *Papiſtes* are at all? *Paprie*, in-deede, did beare ſway, for the ſpace of a thouſand yeares; for, ſo long tyme, the holie Ghoſt putteth betwixt the *Dragon's* imprifonment, at which poynt of tyme, *Anticriſt* had his firſt open degrees of vſurpation, to his looſing a gaynet at which poynt, that Miſchiefe was come to the toppe of all ſacrilegious Impietie. But, it did not beare, all that tyme, a-lyke ſway; neyther, at anie tyme, vniverſallie, with everie one, how-ſoever it did commonlie, with all: but had much different, and ſlowlie, and ſliclie comming-on, degrees, which your Poet confoundeth, moſt vnſkilfullie; and, there-vpon, no leſſe chylidiſhlie, in different tymes, and caſes, yet requyreth one, and the ſame Manner; and, one, and the ſame Measure of Conteſtation. Which, in GOD'S wyſe Providence, was reſerved to the challenging of the *Beaſt*, in the height of his impietie, for working of his fall. Hee was, firſt, a fraudulent ſpotted *Parde*; but, by tyme, became of the *Dragon's* Colour. Hee, firſt, had on his head, the name of *Blasphemie*; but, by tyme, all his bodie was full of the names of *Blasphemie*. Hee, firſt, craftilie, layde ſtumbling Blockes, as *Balaam*; but, by tyme, the *Whore's* horne vp by him, lyke furious and bloodie *Iezebel*, did, openlie, over-throw all true Worſhip, erect *Baal*, and drinke the blood of Saynts. Finallie, (*Philomathes*) this your Mens Queſtion, (where-by they, ſo much ſtupifie the Simple) *Where was the Church, ſo manie hundred yeares, &c?* is, even, juſt, ſuch a Queſtion, as, if one, who had lyen long diſeaſed, convaſceing, at length, ſhould be aſked, by one, who had never ſeene him, walking in perfect health, *Where were you, before this tyme?* To which fooliſh Demaund, as hee might, verie well, anſwere, That hee, both had beene, before, and, were the ſame ſelfe Man, which the Demaunder had ſeene before: al-though not in the ſame ſtate, and condition.

So,

So, wee affirme, That the *CHVRCH*, is still, the same *CHVRCH*, vvhich was, all those hundrethes of yeares, where-in they woulde appeare, to make Her a-missing: but, that Shee was long sicke, by a long, slowlie, and, at first, insensiblie comming-on, Disease: vvhich, at length, had become extreame dangerous, and deadlie; but that, by the Cure of Her *LORDE*, Shee hath conualesced of it.

And, it were an extreamlie ridiculous Clayme, If, in a Bodie, vvhich had beene over-gone, with a great Disease; and, yet, by the power of the Noble partes, retayning Integritie, had so farre recovered, that even the Dregges, and force of the Sicknesse, were fallen into the Legges, and Feete: If, there-fore, (I saye) the swollen Legges, and Feete, shoulde denye the rest of the Bodie, and take all Priuiledge there-of, to them-selues; because, they, for-sooth, kept still the Dregges of a long Disease.

As the *CHVRCH*, at first, even in the Apostolicke tymes, and, some whyle after, retayning *PVRITIE*, and Spirituall Health, was the *CHVRCH*: So, afterwardes, contracting Sicknesse, in all the growing Degrees thereof; yet was still the same *CHVRCH*, all-bee-it, not in the same good condition, of Health, and integritie, of all her Members: and, nowe, agayne, by the Purgation of of the *WORD*, and *SPIRIT*, conualescing, is yet, still the same *CHVRCH*, all-bee-it in a greater Degree of Health, than before.

And, still the *CHVRCH* lived the same Lyfe of *GOD*, all-though not, all-ways, in a-lyke measure, and force. And, the Evill, or Disease, was still one, and the same, wasting the Lyfe of the *CHVRCH*; all-be-it, not, at all tymes, in a-lyke force, or scene working; neyther, yet, ever, over-going, vniversallie, everie Member: howe-so-ever, it, in common, over-went, and affected, all. For, it never, vtterlie, extinguished the Lyfe of *GOD*, in the *CHVRCH*. If your Doctours would; or, if your

seduced ones, could, vnderstand this, all your Mens vayne Objections, of the Church, should goe in Smoake. But, of this matter, I haue written so largelie, in my *Defence of our Callings*, and, *Discoverie of the Adversarie's Dotage*; as, I wearie, heere, to multiplie so manie words vnto you. And, this, which I haue, now, more than once sayd, sufficientlie answereth your Man's next Question.

Philomathes. The next Question, is:

*Who kept the holie Scriptures then,
From the hands of wicked men?*

XXXVIII.

Eubulus. In this Interrogatour, I can not tell, whether hee sheweth him-selfe, more ignorant, or impudent: for, first, it is asked, as if nothing had beene in the Bodie, but the Sore. If, besydes the consuming Gangrene, there was ever a Bodie, where-in it was, and, though affected therewith, in common; yet, having Members, some lightlie affected, some whollie free of that Evill; how shamelesse is your Man, in this his question? Next, what if the keeping of Scripture, had beene even by the contagious Companie? Is this eyther impossible, or a new thing, to the L O R D? And, hath it not fore-going Examples, of the lyke marvelous dispensation, to the high commendation, of His Wisdom, and Providence; but, where-in the Keepers haue nothing to glorie of? Did not the Iewes, who neyther pleased GOD, & were Enemies to all Men; who crucified the LORD of Glorie, and rejected Salvation; and, on whom the wrath of GOD was come, to the out-most; yet, by His wyse disposing Providence, keepe, so carefullie, the Canon of holie Scripture; as, there-fore, they obayne the name of (*Christianorum Librarii*) *The Libraries of Christians*? Made not GOD, the holie Vessels of the Temple, to bee, carefullie, kept, even in Babylon, till the tyme of Restitution? And, what wonder, then, if, in mysticall Babylon, the Vessels, and Instruments, of the true Sanctuarie, were long, both kept,

Theff. 2. 15.

Rara, 1. 7.

kept, and captived? And, may not the Conformitie of
Case, so jumple answering, make vs, to aduert, in a deepe
Heavenlie Wisedome; howe those former thinges, were, al-
so, in GOD HIS Purpose; Scampes of thinges to come?
Was not the Arke of GOD, kept, carefullie, amongst the
Philistines? Of what Moode hath your Man beene, (*Phi-*
lomashes) when hee mooved, so ridiculous a Question?

1 Sam. 6. 5

Philadelphus. Why should you so much marvell heere:
at, *Eubulus*? You did tell vs, before, That their Poet,
in this his Armie of Interrogatoures, did more trust in the
Multitude of all, than in the particular Strength of anie
one. And, in such common Convocations, it is no won-
der, though manie bee founde, nor well appoynted, in
their Geare. And, nowe, verilie, I count it strange,
that Men, professing great thinges, yet should not onelie,
bewray a shamefull Want, both of Light, and Sense, in
laying, for the onelie Rules of Examining, and discer-
ning GOD HIS Truth; What, or vvhether, or vvhether
tyme, or by what Men, ought hath beene mayntayned,
and, moste commonlie, holden: But, even not obscure-
lie taxe the ALL-MIGHTIE, as leaving His Church,
so weaklie warranded, of the Way of Truth.

Not when, nor where; nor who, nor what a number,
Moste carried Vogue, is moste to bee inqwyred.
Satan (seducing) with the Spirit of Slumber,
Soone, wdelie, Starres, and multitudes inspired,
GOD gaue vp Men, to what their Hearts desired.
Thus Satans Throne was sat, ev'n in the Temple.
Trye Truth, for Errour earlie was inqwyred:
Wee live by Lawes, and not by loose Exemple.

In darkest tymes, some true light eye remayned,
Though secretlie, and, but of some, retayned.

Philomathes. Wee are, nowe, cometo our last poynt, and, as wee account, the moste choyse Shaft, in all our Quayver. Our Man's last part, of his Discourse, vpon this poynt of *HÆRETICKES*, you reduced, (*Eubulus*) vnto this syllogisme:

If thinges, affirmed by you, of your Churches, can not consist with the Promise of *CHRIST*, made to His *CHURCH*, and her certayne Condition there-by: and, if you are forced, to acknowledge, of the Church of *Rome*, that which is competent, onlie, to *CHRIST* His Church: then are your Churches *Hereticall*; and, the Church of *Rome*, is the Church of *CHRIST*.

But, the first is true.

There-fore, the second, all-so.

XXXIX. *Eubulus*. That was, in-deede, the Syllogisme, where-in I comprized this last part of your Man's poetickall Discourse, vpon *HÆRETICKES*.

Philomathes. There-of, graunting the Proposition, you denyed the Assumption; and, haue, accordinglie, done your best, to show it false, in this part, that anie thing is affirmed by you, of your Churches, where-with the Promise of *CHRIST*, can not consist. The other part of the Assumption, seemeth, yet, to stand strong: namelie, that you are forced, to confesse, that of the Church of *Rome*, which can not bee competent, but to the Church of *CHRIST*: and, there-fore, that the Conclusion, at least, for that part, is true: namelie, That *The Church of ROME, is the Church of CHRIST*. This poynt, confessed, by you, of *Rome*; and, which can bee competent, to none other Companie, but to *CHRIST* His Church, is the lawfull Ordination of Pastours; as you, your selfe, did, before, verie formallie, take vp, in this Syllogisme:

To giue lawfull Ordination, to Pastours, is competent, onlie, to the Church of *CHRIST*.

But, *Protestants* acknowledge, That Ordination, given by the Church of *Rome*, was lawfull Ordination.

There-

There-fore, the Church of *Rome*, was the Church of CHRIST. And, consequentlie, *Protestantes* are *Hereticks*, who haue forsaken her communion.

Eubulus. If I haue well, and clearlie, over-throwne the first parte of his Assumption, as you confesse, (*Philomathes*) that I haue done my best, to that effect: consider, vvith your selfe, vvhat Feere, the other parte there-of, can possiblie finde, for to stand vpon. But, to try this: You acknowledged, That I prooved no *Prævaricatur*, in taking vp the summe of your Man his Argument: but, that, vp-rightlie, I haue brought it forth, in all the strength his wordes can giue it.

XL.

Philomathes. I acknowledge it, in-deede; and, approoue your Ingenuitie, in such poyntes.

Eubulus. Then, will I, as clearlie, vnfolde to you, the manyfolde Deceit there-of. For, first, his whole Argument, is a beguiling Sophisme; & *communis indiviso*, as the Schooles speake; to bee a separate parte in the Communitie. And, to cleare this, I will, orderlie, goe thorowe the partes of his Syllogisme. You haue to aduert, the deceit of his Proposition: For, that lawfull Ordination of Pastoures, is competent, to no Companie, or Bodie, but to the Church of CHRIST; it is moste certayne. For, the Ordayners of Pastoures, must, of necessitie, haue outward lawfull Place, and power, in the visible CHURCH: in which, except they, both were, and did, all-so, obtayne, Place, and Power there-in, they could bee no lawfull Ordayners at all. Nowe, because that Bodie, in common, in which all lawfull Ordayners are, and must bee, is, vndoubtedlie, the Church of CHRIST: there-vpon, to insinuate, that all, or moste parte, of Ordayners, in this Bodie, are of it; and, though lawfull Pastoures, yet, eyther true Pastoures, or Christians, it is a Sophisticall Deceit, & *communis indiviso*, as I haue sayde. And, vpon your Man's Proposition, thus, rightlie vnderstood, and, as it can onlie bee admitted, to bee true; when you haue assumed, that Ordination, given by the Church of *Rome*, was lawfull Ordination: yet, shall you

XLI.

never bee able to conclude more, heere vpon, than, *That the Church of Rome, is in the CHVRCH, and common Bodie.* Where-by it was, (before visible Separation vvas made, from that Contagion, in, but not of the Bodie, by di-
 vine Commandement, to the VVitnesse, to *Come* *up*, *hisher*) that Ordination given by the Church of *ROME*, was lawfull Ordination. And, that, which, a litle before, I aunswered to your Man's Question, (*Were all damned, aternallie, Who were not of your Companie?*) may cleare to you the infolded Fallacie of this your Man's Proposition also. For, vvithin the *CATHOLICKE CHVRCH*, are *CHRIST*, and *Antichrist*; *TRVETH*, and *Lies*; *WHEAT*, and *Chaffe*; *PASTOVSRS*, and *Wolues*; the true *TEMPLE*, and the *Abomination of Desolation*, standing, all-so, (*in sanctis Ecclesia locus*) in the holie places of the Church; the Bodie, and the consuming Gangrene.

Nowe, vpon that, which is proper, and competent, to the whole Bodie; and, there-fore, rightlie propounded of the Bodie, in common: and, which, all-so, is rightlie assumed, not onlie of partes of the Bodie, (because, of that Bodie:) but, even, of the Apostome, or Gangrene, (because, in the Bodie,) to conclude, That the Gangrene were in the Bodie, it will holde: but, to conclude, there-of, That it is of the Bodie, it will not: much lesse, That it is the onelie, and selfe Bodie. Shall the Sore, in the Bodie, appropriate, there-fore, to it selfe; or, glorie of the naturall, and liuelie Actions of the Bodie, because it is in the Bodie; yea, and hath even over-gone the Bodie, in common? A man hath the Goare, in his Legge: which Legge, all-bee-it, in an hudge degree, festered; yet, walketh, and mooveth, through the remnant of living, and mooving power, which it yet retaineth. Nowe, shall the Goare, heere, glorie, that, by it, the Legge walketh, and mooveth; vvhere-as, it is, by it, that the Legge creapeleth, and halteth?

Lawfull Ordination, is a good, yea, and proper Action, of the Church of *CHRIST*: not of the Goare, or for the Goare, which is in the Church, and stayneth it: but, through

through the Lyfe, and Power of the Head, yet remayning in the Bodie, albe it affected, and having divers Members, even corrupted, with the Sore. Papisme, is the Goare in the Church, but not of it: of which, to conclude, the proper Actions of the Church, because it hath place therein, and there-vpon, farther, to conclude, of it, the Title of the Church, and Bodie, whose, properlie, the Actions are, it is but a fraudulent Illuding. Neyther, because lawfull Ordination, is a proper Action of the Church of CHRIST, will it, therefore follow, That who ever give lawfull Ordination, are of the Church, how-so-ever they must bee in it. For, as I haue, else-where, evinced, clearlie, lawfull Ordination, may bee taken from a Wolfe, and Thiefe, who, as yet, still retayneth ourward Place, and Power of ordaining.

Thus, then, (*Philomathes*) if your Man's Proposition, bee vnderstood so, as, that, where ever lawfull Ordination of Pastours were, that Bodie, (considered whollie) behooved to bee the Church of CHRIST, I yeeld it to bee true: but, if hee, fraudfullie, would insinuate, That all with-in that Bodie, who gaue Ordination, were the Church, or of the Church of CHRIST, then is his Proposition deceitfullie false; and hee concludeth nothing.

Now, let vs see his Assumption. (*But, the Protestants acknowledge, That Ordination, giuen by the Church of Rome, was Lawfull Ordination*) This Assumption, as it may bee vnderstood, in any of two diuers Senses; so, I must, accordingly, answer it. For, first, if by the name of the Church of Rome, bee vnderstood, the common Bodie of the visible Church; albe it, at that tyme, affected, so farre, even in common, with that Antichristian Sore, as by Fraude, and tyrannicall Vsurpation, the Name or Number of the Beast, sitting there-in, were imposed: albe it numbers, there-in, never receiued his character. I grant his assumption to bee true: but, where-on, hee shall conclude nothing, eyther agaynst vs, or for the Church of Rome, it wee oppose her.

For, wee never pleaded agaynst the Bodie; neyther haue wee ever separated our selues from the Bodie, as your Men would sayne hynde vpon vs: but, wee pleade agaynst *Papalitie*, in the Bodie; and, haue separated our selues, from the Sore, and such deadlie contagious parts, as are infectiue, and incurable: offering, still, the purging Medicine of GOD HIS Word, for the cure, and Health, of all affected Members, who will admit *Physicke*; and, for destroying of the annoying, and eating *Evill*: praying GOD, heartilie, for the perfect conualescing of the whole Bodie. And, the Sore, is still more than ridiculous to oppone, for defence of it selfe, the actions, or properties, of the Bodie, where-in it is: for, with-in that Bodie, even affected, in common, and bearing the name or number of the *Beast*; were, alwayes, numbers, of not onlie lawfull, but, also, true *Pastours*, to giue Ordination. For, a sick Bodie, is still a true, and living Bodie: but, the Sicknesse, in it, is no part of it, and is *Enemie* to the Lyfe there-of. Next, agayne, if, by the name of the Church of *ROME*, your Poet vnderstand, even the *Papalitie*, or characterized *Papistes*: that is, the incurable parts, deadlie festered with the Sore, (which onlie wee impugn): then, al-be it not absolute-ly, yet, in some respect, wee grant, the Ordination, even so given, to haue beene lawfull: namelic, so long as they retayned outward Place, and Power of Ordination; before *Antichrist's* full deteccion, and separation of the reuired *Witnesses*, from the contagious *Companie*. Because, al-be it the Ordainers were *Willowes*, and *Thiennes*, yet they were not, in common, knowne to bee so: but, retayned still, with all, in common, the reputation, if not of true, yet, of lawfull *Pastours*. In which case, the receiuing of Ordination, from them, was nothing prejudiciall to the sincere Receiver of the same, who had not, as yet, espyed them to be *Traytors*. And, this Lawfulness was not, because it was ministered by the Sore, or, deadlie festered parts in the Bodie: but, because those festered parts were still in the Bodie of the Church, and, in common, all so, esteemed to bee of it:

of it and, al-be-it dead, incurable, and contagious, yet were not cut off, outwardlie, from the Bodie: thus, retayning, still, the account of Members; al-be-it, in effect, they were none, but a deadlie consuming Evill.

If your Poet, poore Man, had eyther vnderstoode, or considered, what, I thinke, I haue, playnlie, layde before you: if hee had not bene, first, a verie shallowe Ignorant, and vnstable **PROTESTANT**, and, now, (I warrand you) no profound **PIPIST**: howe could this haue, so much, stupified him, and casten him into such a Musing; that, in the **REFORMATION** of the **CHVRCH**, wee made no question, to receiue, and vse, the **MINISTRIE**, of **PRIESTES**, ordayned by the **CHVRCH**, which hee calleth **ROMANES**:

For, as the Bodie, all-bee-it affected, yet was the Bodie: So, the Calling of the **MINISTERS** therein, all-bee-it tainted, and corrupted, in common, yet, was a **CALLING**; and, that, according vnto the state, and tyme, lawfull.

And, your Poet his Musing, hath, heere-in, so marred his Memorie; that, forgetting what they mooste object agaynst vs; hee yeeldeth vs, heere-by, that our **PASTORS**, and **REFORMERS**, had an ordinarie Vocation.

Nowe, as I haue opened, the implied Deceit, of your Poet his Proposition, and Assumption, you may see, (*Philomathes*) what Conclusion hee can bee able to build there-vpon; cyther for the Church of **ROME**, not-withstanding anie Confession of ours; or, yet, agaynst vs.

And, this, for-sooth, is the Argument, where-of all your Men, so much glorie, as, they doe entitle it, their **INVINCIBLE ARGUMENT**: and, where-in your Poet hath so much pleased him-selfe, that hee hath reserved it, for his last Blowe; and, falleth, even for to mize, what wee can bee able to answer there-vnto: and, is so secure, of getting none Answer from vs, as, hee is content, to let this, to all his Disciples, for a terme of adhering to the *Romish Faith*

till wee, for-sooth, finde out an Answer there-vnto. But, besides that little, which I haue, heere, sayde, as I thinke, I haue answered there-vnto, so at length, and playnlie, in my Defence of our Callings, and, Epistle, to a Reuerent, (where, of purpose, this poynt is handeled) as, I neede not, heere, at this tyme, insist farther there-in. I referre you, to those *TREATISES*, for a more distinct Light, and fuller Resolution heere-in. Which, if you shall reade, with care, and that Ingenuitie, which I conceiue to bee in you, it may fall, that your Poet repent him, of praefixing you so short a tyme, to remayne a *Romanist*.

Philomachus. I will, GOD willing, reade them, both carefullie, and vprightlie. And, seeing that in them, as you say, this poynt of matter, is purposelie handeled; I will not vrge you to speake more there-of, at this tyme. For, even in the little, which you haue sayde, you haue given mee some-what more, to mize vpon, than I expected: and, which will stirre mee, to search what, more accuratelie, heere-of, you haue, else-where, written.

Philadelphus. I hope, (*Philomachus*) you shall finde your selfe so satisfied, in this, which your Men esteeme, and call, their *Inuincible Argument*, by reading those *TREATISES*; and, shall finde it, in them, so solidlie answered, as though your Poet should not onlie fall from his *Muses*, to mizing: but, even, from Mizing, should fall to Madnesse; yet shall hee never bee able, to make there-vnto anie sound Replye. As for his Counsell, which, vpon vayne Confidence of this his Argument, hee giveth, of cleaving to the *Romish Fayth*; let them follow it, whom GOD hath not, and vpon more sure Groundes, aduysed better.

If hee were able to prooue, eyther, That the Doctrine, preached by his Apostle, *AVGVSTINE*, was the true, and vncorrupted *FAYTH* of *CHRIST*; or, that, since *AVGVSTINE'S* tyme, it had not received great Increase of Corruption, hee might the better bynde vs to his Counsell. But, bare *Personall Succession*, without Evidence of the principall, and moſte proper Succession, vwill never conclude

conclude that? And, your Poet prooveth, but still lyke him-selfe, and closeth vp his Ryme, ridiculouſlie, in bringing it.

Our Callings, ſtill, you, impudentlie, quarrell,
Though Anſweres you haue gotten manie one.
Your Poet's prick, with playne approaching Perill,
Of your Emphyre, and Romes now tottering Throne.
Not daring more our Doctrine then oppone,
Hee ſetteth, faultie to finde our Vocation.
Forgetting ſtraight, and what hee ſayeth, anone,
Muzing, hee meanes to rus this Exprobation;

That Popiſh Priests, with vs, kept Place, and Title.
Your Poet, poore Man, muzeth much on little.



CHAPTER IX.

PHILADELPHVS.



OW, (Philomathes) I thinke, you ſee, howe, at your Intreatie, Eubalus hath, clearlie, answered, vnto all your Man's Questions: vvhether-of, at the beginning, you praſumed ſo much, as, that there were ſome of them, to which, verie hardlie, hee would finde an Anſwere.

Philomathes. Verilie, (Philadelphus) I can not denye, but that I reſt greatlie Debter, both to you, and to Eubalus, for this Dayes Communication: and, that, ſo towardlie, at myne Intreatie, you were induced there-vnto: where-in, I thinke, the tyme hath beene ſo well ſpent, as (If it may not bee vnto him) it may make mee to bee, often, heere af-

ter, a more than-troublesome, Interrupter of *Eubulus* better Thoughts.

As for your Answers, I will not, so rashlie, determine, what to thinke: but, truelie, I must, vprightlie, confesse, that I haue heard more, than I expected: which, stirreth mee, to cover yet more; and, will make mee, carefulle, to catch all Occasions, to breede *Eubulus* farder Molestation.

I. *Eubulus*. Your honest Heart, (*Philomathes*) will make mee, all-wayes, glad, and readie to giue you Contentment, in ought I can: For, other-wayes, truelie, I, vtterlie, abhorre all contentious Disputation; and, I account, all, both Speech, and Paper, but badlie employed, which is spent, vpon anie of such a Disposition.

My Counsell, vnto you, and, out of vpright Loue, is; As GOD hath given you this, that you, both heare, and reade, calmlie, and carefullie: So, that you bee, both earnest, and instant, in all humble, and seruent Prayer, vnto GOD, for the Direction of HIS Holie Spirit, in the right way of HIS Feare; which is the onelie Way, to true Illumination: and, not heate of Contension, Bitternesse, Pryde, Selfe-loue, and Singularitie; which: (in GOD His iustice, Who resisteth the Prowde, and giveth Grace vnto the Humble) but inuolue Men, still, more and more, in Blyndnesse, and induration of Heart.

Philomathes. I giue you heartie Thankes, all-so, for this your good, and loving Counsell: which, by GOD His Grace, I shall bee myndfull of, and labour to followe. And, nowe, vnto that Grace of GOD, wee must, even heartilie, commende you: For, both the declyning tyme of the Day, and our Effayres, doe call vs another way.

PHILADELPHVS, and EYBVLVS.

The BLESSING of GOD, accompanie you, in all your wayes: and, direct you, in the right Path of SALVATION.

PHILOM

PHILOMATHES, and ERIPHILAS.

LVS, 4-part.

PHILOMATHES.

AN D, haue wee not, thinke you, (*Eriphilas*) spent, both pleasantlie, and profitablie, a piece of tyme? Trust mee, I can not, but lyke well of this *Eubalus*, his discrete Disposition: though but even now first acquaynted with him. And, hath hee not, thinke you, sayd much more, in the poynts, which wee haue passed, both agaynst vs, and for them-selues, than wee could haue imagined, that, possible, they might haue brought? So, as, verilie, the longer, the more, I am induced, to thinke, and see, that it is a good, yea, a necessarie thing, for Christians, to bee humble, and prudentlie carefull; in prooving, and trying, what they doe holde, in Matters of Fayth; where-in Men stand, in no lesse hazard, than of missing of, or hitting on, the right Way of Salvation.

Eriphilas. I am so farre from your Temper, in this matter, (*Philomathes*) as, by the playne contrarie, I thinke, wee haue badlie bestowed this Day: where-in, with great indignation of Heart, I haue bene forced, to heare the Holie Church, disdainfullie mocked, and bitterlie rayled vpon. So, as I, both blame my selfe greatly, for casting in ane such purpose, and you, al-so, for so curiously insisting there-in. And, by this Dayes experience, I perceiue, well, how just reason our Holie Fathers haue, to interdict Catechising, absolute, of all, eynther hearing of these *Heresies*, or conference with them, or reading of their Bookes: and, that how-so-ever, some coole-mynded Men, can not brooke it, there is great reason, of ridding away, and dispatching, out of the Worlde, even by all meanes, of such pestilent and pernicious Men: who, except they bee quyte razed out, will not sayle, to subvert the whole state of the

the World. For, I see, (*Philematus*) that, by your giving Eare, to their charming Speeches, you are, all ready, put in the Stayes; yea, halfe over-turned. For me, when-so-ever I heare ought of them, to which I can not make Answer; I, then, make the Signe of the Crosse, over my Person; and, I turne myne Heart, and Eares, another way. So, as, let them speake, wryte, or preach, what they please, (how true, playne, and infallible, so-ever, it appeare;) yet, I determine, with my selfe, That it is false: and, I rest, vpon the Authoritie of holie Church; whose Doctrine; I count it sinne, once to put in question.

Philematus. Agaynst an vndoubted Light, and clearlie convincing Trueth, it were, in-deede, high sinne, once to deliberate: much more, curiously, or carnally, to make question. But, for attayning to Knowledge, and Resolution, in doubtfull Matters; to enquire humbly, soberly, and sincerely; wee not onely well may, but, all-so, are, of due tie, holden. And, who, without Light, are carried, vpon any Man's Credite, in Matters of Salvation; I thinke, they more resemble senselesse Blockes, than wyse Christians.

As for your other Opinion, (of ridding away, out of the Worlde, by what-so-ever meanes, those you call *Heresicks*;) I am sorie to heare it of you: and, so much the more, if you haue vttered it, not onely out of Passion; but, all-so, out of a serled judgement. And, to speake freely to you in this; I thinke, this Doctrine, in manye of our Men, bewrayeth, evidently, what Spirit they are of. And, for mee, I not onely, can account them, no Christians; but, even, no Men at all; or, worthe of humane Societie: who, vnder any Pretext of Zeale, doe shake all Bandes of Piete, and Civilitie.

And, it will bee, assuredly, scene, (*Eriphilus*) that this Tragicall, and bloodie Wisedome, (where-by Men, now, are begun to thinke, that the Catholicke Faith, must bee mayntayned) shall bee the Meane, to hasten the Ruine of the Romish Church: vvhyle all the Worlde, shall bee wakened, by their owne Perill, and cleare Sight, of such monstrous

to destroy the Destroyers of the Earth.

EPHESVS, and PHILADELPH.

PHVS, a-part.

EPHVS.

YOU did tell mee, verie rightlie, at our first Discoverie of these two Gentle-men, that, all-be-it, both of them Papists; yet, they were, of a much contrarie Disposition: for, so wee haue, in-deede, cryed them, I loue this *Philadelphus* his Towardnesse; and, I hope well of him. The other, *Waywardnesse*, and bitter Disposition, I dislike as farre.

Philadelphus. Doe remember, how, even before our encountering of them, I was wishing you, to make some Answer to these Questions, of this *Ballade*: and, *Theismachus* was, all-so, of my judgement. Now, though you refused to doe so; yet, let mee intreat you, thus farre, as to wryte, but a short Record, of this our Dayes Conference.

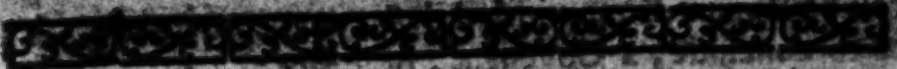
Ephesus. Though, even that piece of Paynes, were, in my Opinion, but yelle, and vpprochable; yet, it is too small a matter, whereof to relate you whom, for manie respects, I am holden, both to love, and honour. For, other-ways, to wryte, eyther at length, or of purpose, any Answer, to such things, (so often, and, so earnestly, demanded) I neyther thinke it expedient, for any, so to busie him-selfe; and, for me, in so manifolde Distractions, which, you know, I haue, and, a daylie Employment, in the matters of my Calling, together, with such imbecillitie of Bodie, as can not endure great Paynes; I were even greatlie blame-worthy, so to waste, eyther Tyme, or Travell. There-fore, hence-foorth, let no Man put mee to businesse. GOD grant, wee may earnestlie studie, to our owne Sanctification; and, according to that great Dispensation committed vnto vs, wee may labour

to worke the same, carefullie, in the Heartes of others;
and, not to delight in contention of Disputations; about
Questions, which but ingender Stryfe; and, doe more
feast ydle Humours, than they edifie Godlie Soules.

*Illuminate, O Blessed LORD of Lights,
The syled Eyes, of simple ones, to see:
Disclose the Deepnesse so of Satans Slights,
That straying Sheepe, may turne agayne to THEE.
Sling Babel, as a Mill-stone, in the Sea; to drow
And let the NEW IERUSALEM, All-Glorious,
Twelve Ports of Pearle cast up, for Entrie free;
To All, who in the Lambs Blood are victorious.
Bring downe that Beast, of all this Evill th Enacter;
His Name, his Number, and his curst Character.*

FINIS.





A PASTORALL ADMONITION,
TO REPENTANCE.



W^hat wonder, though they haue so small succ^r
All Enterprizes by vs vndertaken? (celle)
Wee, melanchollie, haue re-admitted *Messe*,
Which, happilie, was fro our sholders slak^d.
Thus, hauing foulie, then, our Faith forsaken,
All our Endeouours, deacie, GOD deludeth
HIS Choler, kindleth still, and can not slaken:
HEE, iustlie, still, our sinfull Sutes lecludeth.
Nor, shall our Boes, but daylie vexe, and wrong vs,
Till, once wee put all strange Gods from among vs.

No loue of *Messe*, had ever ledde vs to it:
This Groundes was, on Politicke Pratiences:
But, no Pratienc^e, had driuen vs to doe it,
If, in our GOD, wee had plac'd all Defences.
But, from HIS Word, so strayed haue our Senses,
In Humane Helpe, wee our Repose haue placed.
And, there-fore, GOD vs rightlie recompenses.
Our Designes fayle, our Doinges are disgraced.
To *Asa*, King, what GOD spake, by *Hanan*,
Concerneth vs, much more than him, or anie.

From Syrian's King, *Asa* succour sought,
And, hyred them, with Scares, and Temples Treasure.
Wee vayner helpe, at dearer rate haue bought:
Of *Asa's* Sinne, exceeding much the measure:
And, doubled thus, haue on vs GOD'S displeasure,
On drawing, vndeclynable Destruction,
Repent wee not, whyle wee haue anie leasure.
It's cleare, by vndenyable Induction,
Some Wages, *Asa* pay'd out on that Nation:
Of *Sadd*, wee bring in th'Abomination.

Prowde August King, with Ierem, was content
For to conclude, a Covenant, of Peace;
So being, beaſtlic, that they had conſented,
To vnder-goe a ſingular Diſgrace:
That, pulling out their right Eyes, from their Face,
All Iſrael hee might, ſo make aſhamed.
But, much more ignominious is our Caſe,
Our Beaſtlineſſe, and much more to be blamed.
Our Faries Pryde, ſuſpecteth that Exemple
To Iſaiah, wee muſt re-creaſe Temple.

Then, let vs turne againe to GOD, who ſmuytes vs:
And, doubteleſſe, Hee will vnto vs returne,
Slyding abacke, ſo long as it deſyres vs,
Wee never ſhall miſſe Matter for to mourne.
It's ſenſeleſſe Pryde, againſt the Pricks to ſpurne
Take counſell, then, while CHRIST vpon vs calleth
His kindled wrath, begin it once to burne,
Woe to the Wicked, in His Fanguet that falleth.
Will wee but put all ſtrange Gods from among vs,
And all the World will bee too weak to wrong vs.

With Pittie, LORD, reſpect Thy People poore,
In IESVS CHRIST, who, gracious and good,
Saluation to Sinners, did procure,
By ſhedding, on the Crolle, his Sacred Blood.
HEE is our Solace, and Celeftiall Food;
Vs nurſing vp, in hope of endleſſe Glorie:
HEE hath remooued all that vs with-ſtood:
HEE comforts vs, gainſt all may make vs loſe.
Since, here-to, nought, but Mercie miere, did moue THEE,
Should wee not, LORD, with all our Soules, then,
loue THEE?

IN I S.



The Author in the dedication, saith,
I have more reason to call,
From Faith, Hope, Love, LORD, let me never fall:

But, **g**uiding out this good fight,
He is, **my GOD,** my **CHANCE,** my **GOAL**
And, where I am, **my GOD,** my **GOAL**
What wonder, what **my GOD,** my **GOAL**
So **lovely,** as **the love** **of GOD** **my GOD**

Affect frailty **Lyte,** which **must,** **in** **the** **end,** **be** **lost**
Which is of **Ills,** but a **Succession** **of** **Sorrows**
Where of each **ill,** **I** **count** **my** **CHANCE** **my** **GOAL**

On **some** **troupe,** **my** **BOUL** **it** **fell** **there** **was** **one**
I **neither** **loathe,** **nor** **lose,** **long** **heart** **to** **lose**
Long **by** **ding,** **here,** **my** **Bliss** **in** **the** **end**
Here, **under** **sinne,** **I** **doe** **but** **groane,** **and** **prone**
Heart **broken,** **but** **that,** **in** **the** **end,** **I** **doe** **prone**
My **Death,** **an** **ill** **that** **is** **to** **come** **and** **more**
Gladly, **come** **on,** **then,** **gracious** **God,** **to** **more**

Meane **whyle,** **my** **GOD,** **with** **Thy** **good** **Spirit** **direct** **me,**
So **as** **I** **never** **wander** **from** **Thy** **Wayes**
And, **by** **Thy** **Potent** **Power,** **so** **protect** **me,**
As, **stable** **I** **may** **stand,** **in** **all** **trials**
Discourage **not** **my** **Heart,** **in** **any** **trials**
But, **how** **so** **ev** **er,** **it** **shall** **gladly** **to** **prone** **me,**
Still **let** **me** **feele,** **my** **LORD,** **that** **Thou** **dost** **love** **me.**

Each **moment** **teach** **me,** **my** **Days,** **to** **number**
To **Wisdom,** **whollie,** **my** **Heart** **applying,**
I **never** **sinke** **downe,** **in** **a** **uselesse** **slumber**
But, **(Lusts,** **and** **all** **ungodlinesse** **dnying**
And **on** **Thy** **loving** **Promises** **relying**
In **all** **Assaults,** **I** **may** **have** **Hope,** **and** **Hearing**
And, **last,** **to** **Thee,** **a** **peaceable** **Departing**

But Peace, which passeth understanding all

Which New birth, brings down to our breasts begins
In that mee keeps, O! hope, LORD, Thou mee call,
From Fayth, Hope, Love, LORD, let mee never fall:

But, fighting out this good Fight, by **THY** Grace
Aeternall, lyne, let mee for **THY** Face

There shall I fynde, that inexhausted Fountayne,
Of endless Blisse: there shall my Soule bee filled
With light of Thy: there, sealed on my Mountayne
I shall have more, than Heart ev'r wishr, or willed
In Booke of Lyfe, there shall I see mee Billed.

Saciete of loves lyes there in Store,
And unperturbed Pleasures, ever more.

Pass ye, then, Soules, possesse that pleasing Place,
Onlie for GOD'S peculiar Ones prepared.

Goe in to Glorie, by the Gate of Grace,
Where never more in Sinne thou shalt bee injured.

What wee shall bee, there shall it bee declared,
I long to know the Case, which never lyes

Here say, here heard, here thought, what that may bee.

MY GOD, I pray, my GOD, I pray, my GOD, I pray,
So as I never wander from **THY** Way:

And, by **THY** Potent Power, to protect mee,
As, stable I maye, in **THY** Love, mee

Discourage mee, howe ever I maye,
But, howe ever I maye, in **THY** Love, mee

Still let mee see, howe ever I maye,
With thine own hand, in **THY** Love, mee

To Witte downe, whollie, in **THY** Love, mee,
I never lye downe, in a worldly lye.

But, (Lasse, and all vniuersallie drying;
And on **THY** loving Promises relying)

in all Affaires, I maye have Peace, and Hearing;
And, last, to **THEE**, a delectable Delecting.

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ESCAPES, IN PRINTING.

<i>Pag.</i>	<i>lin.</i>	<i>for</i>	<i>made</i>
10	35	exceeding opportunitie,	exceeding opportunisie.
11	22	<i>Theſſalonian,</i>	<i>Theſalon.</i>
12	5	<i>Theſſalonian,</i>	<i>Theſalon.</i>
27	8	to her owne,	of her owne,
37	26	Mamackes,	Maniackes.
41	22	are ſcene,	are not ſene.
46	30	Gates that are,	Gates are.
66	3	and no part,	as no part.
Ibid.	9	notue,	nocine.
70	31	his is,	this is.
71	5	cleareth you,	cheareth you.
Ibid.	13	Mules,	Moles.
Ibid.	15	at a lize,	not a little.
78	3	ſeparable,	ſeparatlie.
82	16	Mules,	Moles.
97	19	in doing,	is doing.
113	24	a gayne,	a Game.
127	31	cloze all,	cleareth all.
128	21	ingeniouſlie,	ingennouſlie.
151	19	to bee a ſeparate,	to a ſeparate.